THE APPLICATION

of the THEORIES

of MOTIVATION

and COMMUNICATION

to

ADULT

CHRISTIAN

EDUCATION

"Extended Paper"

for

Professor C. Ellis Nelson

by

R. A. McGonigal

6 May 1966

Table of Contents

I. INTRODUCTION

The rationale for this paper is quite simple. Nearly every respected leader in Christian education somewhere claims that the key to a successful educational ministry rests pivotally upon a vital adult education program. Having stated the problem, nearly every specialist in Christian education goes on to address other areas of concern which have little or nothing to do with adults.

The author of this paper agrees that the _fulcrom_ of a meaningful educational ministry is _the growing point of the adult membership_. Yet as he has surveyed the literature and sought advice he has felt quite like the patient who is told that, "Yes, you _are_ sick," only to have the physician turn his back and continue his rounds.

The author of this paper is quite conscious of his own sick attempts at adult Christian education. If some of his later comments sound presumptuous or brash, please note that he writes with the vivid memory of many sleepless nights spent vexing over why his adults were so apparently uninterested in the beautiful jewels and delicious feasts of learning that he had offered to them.

These precious and appetizing adult learning programs were not the author's own. They were gleaned from the thoughtful and artistic labors of those far more erudite and mature in the Faith and in education. So it was all the more frustrating that his adult neighbors scorned his offerings. And so. began a pilgrimage to define the problems and seek answers and - most importantly - attempt a

reconciliation of insights from several of the social sciences, the principles and needs of a vital Christian education ministry, and the ongoing concerns of adult human beings. In brief, this is an attempt to reconcile adult learning with a communicable modality.

While the reader hopefully warms to the subject, let us glance briefly at the history of our adult education problems and then focus on the present state of confusion.

A. The History of Planned Learning for Adult Christians.

Confining our scan from the present back to the start of the Sunday School Movement (and omitting medieval catechetics, morality plays, etc.) the attempts of the Church to plan learning for adults have been sincere but spotty, ambitious but ambiguous.

1. Protestant attempts at planned adult learning. When adult classes appeared in large numbers in our Protestant churches in the 1890's they were designed quite explicitly as instruments of evangelism. Every group had a sense of outreach. Its purpose was to bring in and "educate" the non-Christian. If the group was not centered on direct indoctrination of the non-Christian adult it was centered on preparing converted Christian adults for more effective evangelism.

Two further generalizations can be made about the Protestant interest in adult learning. First, there seemed to be a universal attempt to avoid the label, "educational." The names of the groups seemed to be chosen on the basis of getting adults together, but not for "schooling." Marshall A. Hudson of Syracuse, for example,

organized his "Baraca," a group to get a secret service started to pray for the unconverted.[1] The ensuing groups - "Philathea" (for women), "Agoga", "Amoma," "Drexel Biddle," "Bereans," "Gleaners," "King's Daughters," "Wesley Bible," "Loyal Movement" - could not by their names be associated with any existing _educational_ program, sacred or secular. During that period of history, however, (from 1890 to 1917) thousands of adults were attracted to these groups. The second generalization concerns the methodology of Protestant adult learning groups. It was a duplication of the lecture systems so popular in those years.[2] For very legitimate reasons, e.g., lack of radio and television, relatively restrictive travel conditions and scarcity of knowledgeable speakers, an agency-sponsorship was necessary for planned adult learning. It was natural that the churches should pattern their modality after the very successful secular efforts. The "Lyceums," first organized back in 1826 in Milbury, Massachusetts, grew to such an amazingly popular lecture system that by 1914-15, for example, New York City's fathers were willing to appropriate $140,000 for 5,515 lectures which drew a total of 1,295,907 people.[3] The "Chautauqua Institution" formed in 1871 by Bishop J. H. Vincent and Lewis Miller followed an identical

---

[1] Winthrop S. Hudson, _The Great Tradition of the American Churches_, Harper, New York, 1953, p. 154

[2] Lyman Bryson, _Adult Education_, American Book Co., New York, 1956, p. 14

[3] _Loc. Cit._

mode of teaching, using famous lecturers for large gatherings of adults.

2. Roman Catholic attempts at planned adult learning. Two generalizations may also be applied to our Catholic adult educators. When a Catholic layman, Warren E. Mosher, founded the Catholic Educational Union at Lake Champlain in 1892, he admitted that he was favorably impressed by Protestant efforts such as the Chautauqua movement.[1] However, the Catholic effort quickly took on a "defensive" tone similar to that of their parochial school policy. Catholic parents, as well as Catholic children, were threatened by a predominantly Protestant society and so the adult programs were designed to "guard, protect, and defend religious liberty and to promote the restoration of society on the basis of Christian principles."[2]

The second mark of the Catholic effort in planned adult learning was its willingness to label its program as "educational." There was no attempt to disguise the purpose of adult groups with mysterious names. This is worthy of more than a little note. The Catholic program of adult learning was much more agency-centered in that its curriculum had to be approved by recognized Church

---

[1] Malcolm MacLellan, The Catholic Church and Adult Education, Catholic University, Washington, D. C., 1935, p. 13

[2] Ibid, p.43f

authority. The Church authorities apparently saw nothing threatening in labeling this program as "educational." There was, in those years, a certain respectability for adults, especially immigrant adults, to be engaged in educative activity. The federal government and labor unions sponsored programs to teach English and to train adults for new types of work. Inasmuch as the Catholic efforts were addressed to a group who were already involved in "educative" activity, those efforts could safely be labeled "educational." We shall go on to elaborate the importance of this in section B.3.

3. The fate of both Protestant and Catholic attempts at planned learning for adults. Three historical developments tolled the 'death knell' for Protestant, Catholic, and secular adult education programs. The evangelistic emphasis among Protestants had reached its peak around 1910. The groups which were created to mobilize outreach thus withered. (The ensuing depression also hurt religious educators inasmuch as they were the first to be cut back as churches made economies of staff, etc.)[1] Secondly, as immigration passed its flood-tide and as immigrants were successfully integrated into our society, there was no longer a Catholic population involved in secular "education." And, thirdly, except for the remarkable government sponsored Extension Service (Farm and Home Bureaus) and

---

[1] Robert W. Lynn, Protestant Strategies in Education, Association Press, New York, 1959, p. 37

the short-lived training programs of the WPA, no secular agency
seemed inclined to vie for adult interest in planned learning.
And thus, the American Association for Adult Education, which
was formed in 1926, was soon on its way to a natural death.

We must briefly note how the professional educators,
men like Lyman Bryson of Teachers College, tried to fight against
the down-hill trend of adult education. <u>Methodology</u> was seen to be
the culprit. "Method," he wrote, "is the only substitute for
divine inspiration. Knowledge of method distinguishes the
professional from the amateur."[1] Obviously we were doing something
wrongly and methodology was the first place to look! But in the
mid-fifties when adults briefly perked up interest in planned
learning no educational philosopher could, with conviction, point
to any different methodology. Indeed, many are still puzzled as to
why interest in planned adult learning should rise and fall.[2] Thus
inspired by educational philosophers, we may turn our own attention
to the present confusion and draw a few observations for each other.

<u>B. Present Unresolved Problems in Planned Learning for Adult
Christians.</u>

1. <u>The widening gap between trained and untrained leaders.</u>
One may make the generalization that in nearly every adult learning

---

[1] Lyman Bryson, <u>Op. Cit.</u>, p. 71

[2] Lyman Bryson, <u>The Next America</u>, Harper, New York, 1952, p. 179ff,
(Dr. Bryson grieves over the fickleness of adult interest but does
not attempt to explain it. He prescribes the addition of spiritual
and cultural qualities to adult programs but never really asks <u>what
adults consciously want to learn.</u>)

activity there appears to be three groups of leaders: professional leaders, the well-meaning "semi-pros" who assume responsibility, and the rarely trained functional leaders.

Throughout our nation we have a relatively small group of recognized, trained leaders of adult education. To be sure, pitifully few universities offer comprehensive programs for training adult education specialists. But there is a nucleus of professionals which is making a determined impact on the total educational scene.

The professionals are followed by a group which might be called "semi-pros," people who may or may not have any training in adult education who have enlisted or been drafted into planned learning experiences for adults. Each year the Adult Education Association meets to implant enlarged philosophies and methodologies into the world view of both professional and semi-professional adult educators. Work shops, work and seminars seminate but little contact seems to be made with the third, much larger, group of functional leaders of adult learning.

The functional leadership of adult learning do not think of themselves as adult educators. Their common characteristic is their skill in communication. These are the men and women who really change attitudes and transfer large quantities of information.

Consider the contrasts between professional and functional leadership in adult learning! When the Great Books Program ran out of foundation financial support, it was all the easier to see that Time Magazine had probably always reigned as an historical and cultural source for the greatest number of adults in the United States.

This is not necessarily a desirable phenomenon. It simply states that the Great Books Program could not pull its own weight in adult society.

Huntley and Brinkley continue to transfer more knowledge and by their own attitudes mold more adult attitudes than do Professors Schlesinger and Commager.

Billy Graham and Bishop Sheen "teach"more in the name of religion in our country than do either the president of the National Council of Churches or the most senior Roman Catholic Cardinal. And when we consider the importance of Christian education in helping to form national and world policy, we should do more than shudder when the President ignores the collective wisdom of theologians to instead invite Billy Graham to his ranch. It should be frightening, yes - shattering, that we do so little to help key individuals in key positions in our government to learn more from the Christian perspective. This is no academic point that we describe - the gulf between the functional and professional leader!

Arthur Daley and Dick Young have influenced more learning about physical recreation than the most imaginative Outdoor Education Association offerings of the late Dr. L. B. Sharpe, et al.

All this is not to suggest that professional adult educators should become television stars. It _is_ to declare that collectively adult educators are grossly negligent in their approach to communication. Thus far the professional adult educators seem willing to communicate only on their own terms, within channels they select and about material they deem important. Furthermore,

they appear uninterested in the massive informal learning that
is continuing amongst adults on every side of them. And, finally,
as long as these good people refuse to examine more closely the
relationships between communication theory and adult learning, we
may safely predict that the gulf between the professional and
functional leaders of adult learning will only grow wider!

2. The widening gap between the "educated" and the
"uneducated."

While the Domestic Peace Corps is trying to teach half
of Chicago's welfare recipients who are illiterate how to read and
write, large portions of the educative community are moaning about
how the bachelors degree has replaced the high school diploma as
the bare minimum of "decent" preparation for employment. Our
denominational adult curriculum seems to be committed to help the
already "educated" e.g. (Crossroads) and skips blithely ahead
without much concern for those who are just newly literate. Our
approach to adult learning must bridge this gap.

3. The Lack of recognized "mileposts" of achievement.

Professor Ralph B. Spence, of teachers College, tells
the story of the man who at the age of 39 volunteered to run in a
race. His coach refused to let him. "But," said the man, "I have
twenty years' experience." "No," answered the coach, "you have
one year's experience twenty times." This describes the sense of
achievement of many adults - orbital!

In the overall cultural view of adult learning, a

spiral image of achievement would be very helpful so that at age
thirty or sixty, one could see himself in a particular status in
his culture. This would differ from an orbital image where we
chase endlessly over the same path, regretting our fatigue the
older we get and increasing our idolization of youth the more
fatigued we become.

Orbital Image
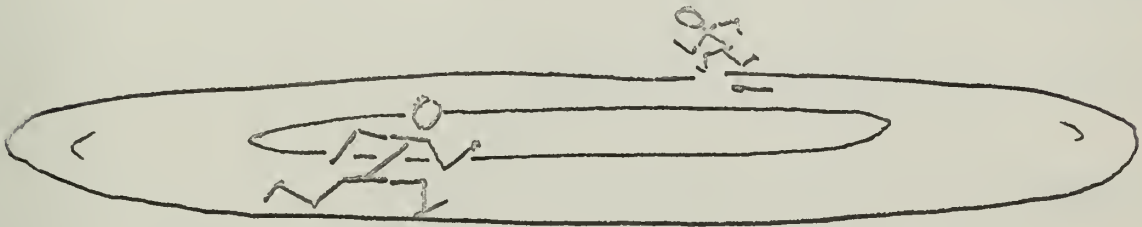
Even if we were getting deep satisfaction from this running
it is a dismaying picture. As Paul Goodman put it, "It doesn't add up
to anything. It isn't important. There is no ethical necessity in it,
no standard. ONE CANNOT WASTE A HUNDRED MILLION PEOPLE THAT WAY."[1]

Yet, this is exactly what we have been doing in this country
for many years. Years ago Coleridge mused, "In order to have citizens,
you must first be sure that you have produced men...There must therefore
be a large part of the commonwealth devoted...to the education of the
growing up."[2] Up, that is. Not - orbital.

Too often our mind shifts simply from an orbital image
to a vertical image where things do go up ... for a time.

---

1. Paul Goodman, Growing Up Absurd, Random House, New York, 1956. p. 234

2. Ibid., p.236

A spiral image would not just be an extension of the sequential unit system initiated in primary grades which is more like a vertical, straight line from which people "graduate" at a commencement. (There are, of course, some who feel that the sequential unit system does become orbital the higher one climbs the vertical line.)

Vertical Image

?

B.S.,B.A.

High School Diploma

9th Grade

6th Grade

Age   5   12   15   18   22
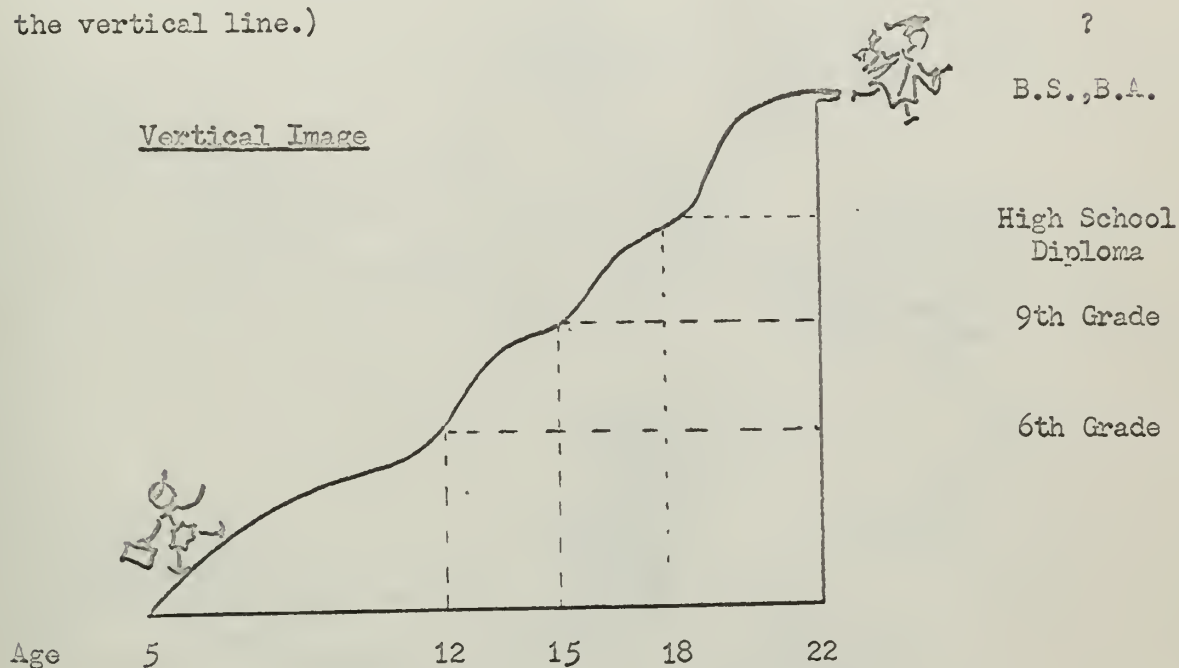
Thus far there is strong evidence that the key to who participates in planned voluntary adult learning is the level of formal education. Johnstone and others are now studying other salient correlates for voluntary learning.

But consider the present indictment on our culture if now the key to participation in learning is the set of credentials of previous learning! Worse yet - consider the silent assumptions of the planners of learning for Christian adults!

---

1. John W. C. Johnstone, Volunteers for Learning, University of Chicago Press, Chicago, 1963.

The spiral, cultural image respects individuals in all
stages of their pilgrimage.
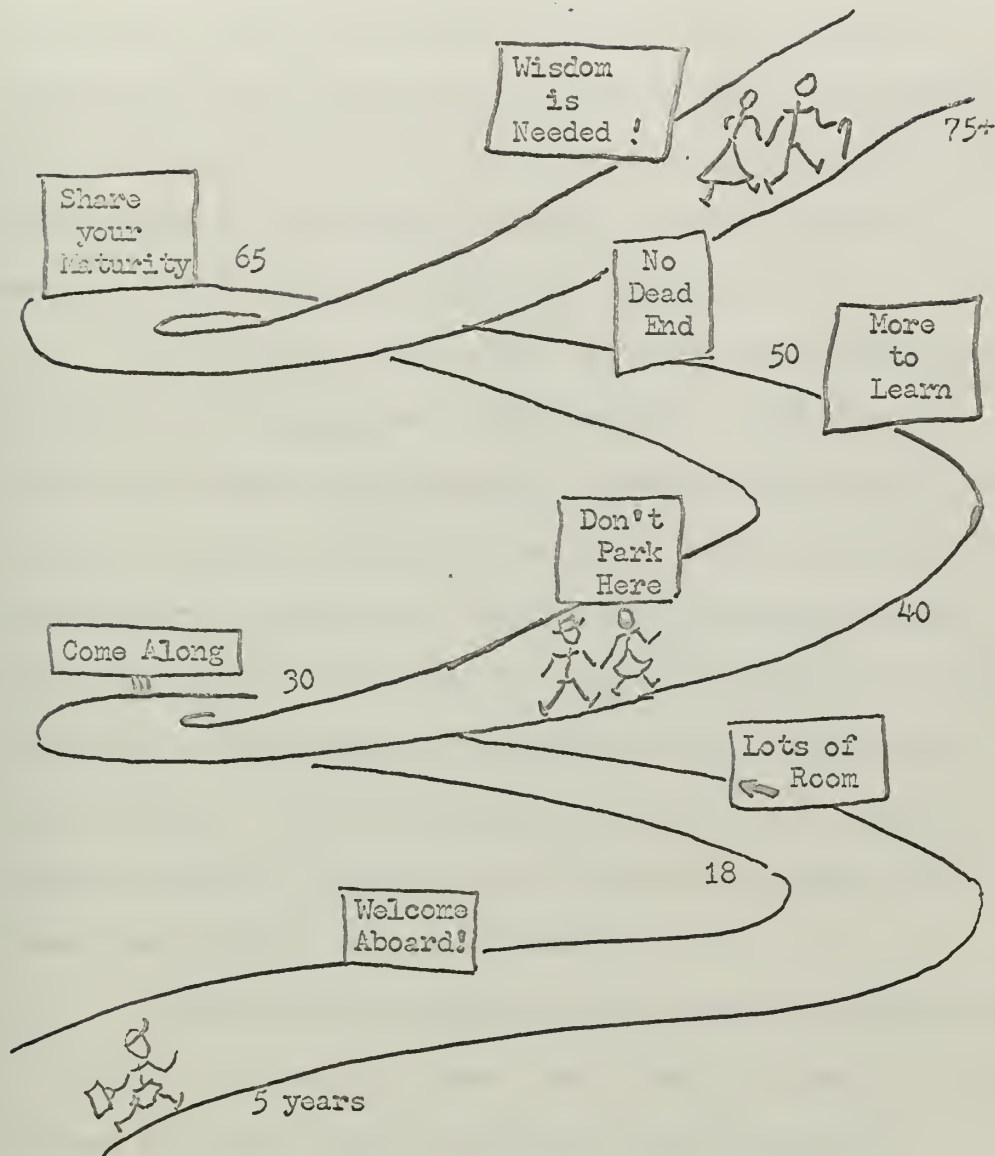
We seem to have an American built-in resistance
toward hierarchies. We also seem to suffer an unspoken lack
after each "commencement" or "achievement". Wisdom of the aging
hardly seems worthy of mention in our culture. The spiral image
would be a blessed change to our present images!

Say what we will about the Roman Catholic or regal
hierarchies of medieval days, a construct of status levels did
provide for a spiralling of growth with special respect to maturity
and wisdom. This had a fragrance which can be sensed in the Far
East today. Paul B. Maves hints at the need for a modern
equivalent when he declares that a scale of Christian maturity
could be constructed to measure growth.[1] In a pluralistic society
with a miasma of specializations this is surely difficult to
envisage, but is worthy of some hard thinking.

For example, think of how voluntary adult organizations -
especially those without more intellectually, sophisticated
leadership - seem to instinctively construct spirals with room at
the "top" for their more mature members. Masonic orders seem to
the non-Mason to spiral in a complexity of elevating degrees. The
late Father Divine labeled his two choirs (humorously to outsiders,
but perhaps significantly to insiders): Junior Virgins, and
Senior Virgins. The military and civil service are guilty of
frequent misuse of "seniority" yet their rank structure seems
almost comforting to many participants.

Indeed, one is tempted to note a degree of spiralling in
the esoterica of academic climes where there are general faculty
meetings and senior faculty meetings, associate and full

---

[1] Paul B. Maves, "Behavioral Outcomes of the Christian
Education of Adults" in L.C. Little, Wider Horizons in Christian
Adult Education, University of Pittsburgh, 1962, p. 255

professorships, EdDs, ThDs, and PhDs.

And while Protestants worry over the efficacy of ordination - some hoping to see it abolished - our Catholic brothers go on "knighting" laymen and elevating deserving priests to Domestic Prelates with rank of Right Reverend Monsignor. All of this is quite different from being nominated, after tested years of interest, to an ad hoc committee to "thank the ladies in the kitchen for a delightfully prepared supper of meatloaf and scalloped potatoes."

C. Ellis Nelson rightly stresses the need for a feeling of accomplishment in our planned adult learning. "Adult education in the church," he says, "is often considered inferior because it isn't going anywhere."[1] A spiralling image of adult achievement in the field of learning is a dear ommision.

4. The irrespectability of adult learning. Even more basic than the question of achievement is the question of whether adults should be trying to learn _anything_ at _any time_. This is, in part, a cultural question and in part it is a problem induced by the educative community, itself.

Some experts, like John R. Fry, say that the chief problem in adult education is that "adults don't think they need to learn."[2]

---

[1] C. Ellis Nelson, "Toward Better Methods of Communicating the Christian Gospel" in L.C. Little, Charting the Future Course of Christian Adult Education in America, University of Pittsburgh, 1958, p. 112

[2] John R. Fry, A Hard Look at Adult Christian Education, Westminster Press, Philadelphia, 1961, p. 4

And on a superficial estimate of the present popularity of adult participation in planned adult learning, one would have to agree. Apartment houses are hardly emptied every night, nor are the streets jammed with adults rushing to take classes. Yet one wants to ask is this a matter of adults really not thinking they need to learn, or is it a matter of poor communication of the opportunities to learn what they want to learn (not what the professionals want them to learn)? Mr. Fry blames the professionals for presupposing what methodology and goals should be imposed on people. He thinks that we too hastily form opinions about what kind of "persons" our adult neighbors are. Yet, his only answer to his own point seems to be that of suggesting another methodology, a kind of university in miniature in every church, with contract ad hoc learning-groups, and where the teachers are books (scripture and fiction).[1] This still does not get at, or around, what is the real image that adults now have of learning. An unresolved present problem is therefore the paramount need to know what the real image of learning among adults is now and what are the real blocks in their attempting to realize that image!

5. Incomplete assessment of the needs of adults.

A. H. Maslow listed the needs of adults in seven categories:[2]

    1. Physiological (including secondary needs,
                 e.g. comfort)
    2. Safety (protection, tenure, savings)

---

[1] Ibid, p. 122

[2] A. H. Maslow, Motivation and Personality, Harper, New York, 1954, pp. 80-106

3. Belongingness (love, affection)
4. Esteem (prestige, status, self-confidence)
5. Self-actualization (realization of full
                            potential)
6. To know (understand one's world, set of
            values)
7. Aesthetic (appreciation of beauty)

Maslow would probably fit any felt religious needs into
defense and aesthetic categories. He does not spell this out. But,
for that matter, neither does John R. Fry specify any particularly
basic religious need. Fry lists six basic needs:[1]

1. Food, sex, and shelter
2. Growth (?)
3. Security
4. New experiences
5. Affection
6. Recognition

There seems to be little direct effort (at best only
implied) to address planned adult learning to these needs. More to
the point, however, is that there is little _weighting_ of these needs
(or weighing them as adults weigh them) to ascertain what specifically
is desired by a particular adult at a given time and place.

Behavioral scientists, motivational researchers and
communication theorists have amassed warehouses full of data
concerning attitudes toward adult pursuits and expressed needs. (We
are not yet talking about motivation in learning, rather we are
referring to adult interests.) What still seems lacking is a skeleton,
some kind of _framework_ upon which to organize said data of attitudes
and expressed needs and a functional means of _actually using feedback_

----

[1] John R. Fry, _Op. Cit._, p. 39

to assess post-learning evaluations.

6. _Incomplete understanding of communication._ The more
one reads the very thoughtful observations of adult education
leaders – religious and secular – the more one is distressed by the
omission of the newer insights provided by communication theorists.
If planned adult learning is to be genuinely relevant to the conscious
needs of adults this omission had better be quickly corrected!

Let us cite one example. One hates to criticize a revered,
former professor, especially when that beloved saint has joined the
Church Triumphant. However, Louis J. Sherrill's views about
communicating Christianity just _fall apart_ when one examines his
definition of symbols. He said, for example, that a symbol
participates in that something which it represents. "While a _symbol_
serves to communicate meaning...we for our part add to the _meaning_
which the symbol has, by our own act of responding to it."[1] This is
utter apostasy to the communication theorist! Symbols do not _ever_
communicate meaning! _People attach meaning_ to symbols _they choose_
to decode.[2]

Professor Sherrill was safe in saying that symbolism is
the language of revelation, the basic language of the Christian
community.[3]

---

[1] Louis J. Sherrill, _The Gift of Power_, Macmillan Company,
New York, 1955, p. 124f

[2] Edward T. Hall, _The Silent Language_, Doubleday & Co.,
New York, 1959, p. 52

[3] _Op. Cit._, p. 126

It is, after all, rather difficult to have any language without symbols. But symbols are _not_ as he went on to say, "by their own nature evocative."[1] Depending upon a number of conditions, they may or may not be evocative. What does this mean to you? 机 [2] 授 What subliminal feelings doe it evoke from your viscera? It is a symbol. Whether or not a symbol is evocative depends on the _recipient's_ previously established patterns, sets and isolates, his current perceptual bias and the degree of energy, clarity and saturation with which that symbol is projected. These will be discussed in the body of the text. Suffice it to say here that one reason for our inability to motivate adults in religious learning is our fuzzy thinking about symbols. (Just think of the havoc which could be caused by assuming that meaning can be communicated by symbols!)

7. _Inadequate visions of the visionaries_. As far back as 1903, and the formation of the Religious Education Association, "to inspire the educational forces of this country with the religious ideal; to inspire the religious forces of this country with the educational ideal,"[3] the pattern of adults who plan adult learning has been ambiguous. The author is _not_ suggesting that he could have

---

[1] _Ibid_, p. 127

[2] This, to a Japanese, is very clear. It is Kyo-ju, "Professor."

[3] Robert W. Lynn, _Op. Cit._, p. 27. Mr. Lynn went on to describe the ambiguities of religious and secular educative communities in thinking about character building and teaching of moral values.

done better. But the pattern of the educational philosophers seem
to be consistent in ignoring the conscious, presently felt needs of
the people. Sometimes these needs are assumed. Sometimes they are
tested with little mimeographed check lists which trigger immediately
a long supply of learner's associations. Often the philosphers are
truly prophetic in pointing judgementally and futuristically to
problems that are yet to materialize. But at best these efforts are
slipshod!

On the one hand, Dr. Bryson speculates about a future
American federal government (unlike our present form of government)
where adults will be much more world-conscious.[1] And on the other
hand, John W. Gardner frets about how much talent our society can
really _absorb_.[2] Is one saying, "Giddap" and the other "Whoa?" One
would like to see these experienced visionaries muse over how
planned adult learning might have some direct effect on our _present_
form of government and how it might also produce _some_ real talent
now!

Harrison S. Elliott pointed out that while adult education
was not specifically mentioned in the formation of the REA back in
1903 that it was definitely intended. He went on to say - and this
should help the whole effort, really - "God is an educator, for it
is in and through the educational process that religion has developed

---

[1] Lyman Bryson, _The Next America_, Op. Cit., p. 179

[2] John W. Gardner, _Excellence_, Harper Colophon, New York, 1962,
p. xii

in the race. It is only through such a process that God becomes known."[3] This "educational process" deserves a lot more attention from both educators and theologians. We need at least two books a year of the quality of J. R. Kidd's How Adults Learn and John R. Fry's A Hard Look at Adult Christian Education.

Let us go on from here, then, to look briefly at how adults learn; how adults are motivated in their learning; how the communication process and learning are tied together; how learning, motivation and communication might be purposely blended to spread innovations; and finally - how we might proceed with a program of planned learning for Christian adults.

C. A Tentative Approach.

An attempt will be made in the remainder of this paper to view planned adult learning as continuous communication, i.e. continuous and yet complete!

John Harrell wrote a delightful little book about audio-visual aids entitled, Teaching is Communicating. (Seabury Press, New York, 1965) A much more invigorating theme might be: "Learning is Communicating."

In these next few pages we shall try to look more closely at learning. We shall but skim over the classical theories to get their "taste" and pause to consider more carefully how we learn by communication with our culture and by our own behavior.

There is a sense in which we continue to learn via our immediate world and via our own feelings far more than could be put into any text or degree program. We shall look for ways to capitalize on this way of learning, almost a tactile communication.

If there is an estimated one percent of our adult Protestant population currently involved in planned, church - sponsored learning programs it would seem logical that we also examine motivation for learning and discerning the image adults have of learning. If we can come up with methods of finding out what adults really think about planned learning we may be well on our way to more successful work with them (at least better than one percent!).

It is felt that we should pause to look extra carefully at the process of communication. We often hear people speak of how young psychiatry is as an accepted science. If psychiatry be young - then communication as a science is still a gleam in the technician's eye! World War II brought a crash program in the field of social psychology, out of which is now rolling a torrent of research. The literature seems to have increased geometrically each year, even since 1960.

The fear of World War III has forced us to conceive another infant into the family of social sciences - that of cultural innovation. The demand to help newly developing countries has forced us to sharpen old social tools and create new methods of introducing change. Inasmuch as any change in the field of planned adult learning would be an innovation we think it wise to look here for help as well.

Finally, for the student's own benefit (certainly not mankind's), some goals are set down toward which he would like to work.

CHAPTER II: PLANNED LEARNING

"Life is the result of neither design nor chance
but with the dynamic interaction of living substance
with itself."
- Theodosius Dobzhansky (the geneticist)

A. Introduction to a Theory of Learning

This student feels that it would be a sad mistake to try to propound a theory of continuity in adult learning, i.e., a continuation of the sequential unit system. Of necessity, it would mean someone in some lofty place directing where adult learning should lead. Experience for this student recalls that most adults, especially those in their twenties, do not want to be led or directed in their free time. N. F. Cantor points out that the pupil learns only what he is interested in learning and he learns it in his own way.[1] When adults undertake planned learning they come on to the scene with a much stronger experiential base and greater self confidence. They, in this student's experience, are not about to be led along a continuous path.

That we have inherited in most of our adult education, the weaknesses along with the strengths of the sequential unit system is certainly true! Just the word, "school" or "course" repels many an adult. We inherit the idea of "teacher" and "pupil," of a fifty minute period of time, of a physical stance (if you really want to learn something - sit still and be quiet), and unless we were so fortunate as to experience modes of teaching other than discursive, we inherit a set of limited expectations as to how much learning is possible, and in what ways it is gained.

But, we still need a theory of adult learning. At times it may resemble or coincide with child-learning. The student wants to try to draw together several points here.

---

[1] N. F. Cantor, The Teacher - Learner Process, Dryden Press, New York, 1953, p. 287

1. Jerome S. Bruner holds that learning involves three steps: acceptance of new information, manipulating the new knowledge to make it fit new tasks, and evaluation as to how adequate that manipulation was.[1] When Bruner later speaks about intuitive and analytic thinking, he still sees the process in reference to these three steps. Note how acceptance of new information, manipulation of new knowledge, (creating images), and evaluation of new knowledge, (post decision evaluation) are also communication problems.

2. J. R. Kidd - In adult learning, J. R. Kidd follows Bruner's three general learning steps. The problem is, however, that Kidd equates accuisition of knowledge with the establishment of a curriculum. This is, it would seem, a dangerous equation. Kidd's second and third steps are: establishing the teaching-learning transaction and evaluation.[2] He differs only slightly from Bruner in these.

But there are so many other bits and pieces! Everyone seems to disown the Gestalt theory that there is a unity of the senses, and that senses and muscles must try out and learn patterns of performance.[3] Similarly, nearly everyone seems to leave this "unity" concept out of their theory and this student feels that this leaves us with a critical vacuum.

3. Gilson, Maritain, and Adler - There seems to be a certain harmony between some Catholic theorists like Etienne Gilson,

---

[1] Jerome S. Bruner, The Process of Education, Harvard, Cambridge, 1961, Chapter Three

[2] J. R. Kidd, How Adults Learn, Association Press, New York, 1959, p. 272

[3] Ibid, 135

and the late Jacques Maritain and so-called "Aristotelians" best
represented by Mortimer Adler. The Catholic group holds that
knowledge is a value of and in itself (Aquinas, "the truth sets men
free") and the Aristotelians affirm that the ultimate ends of
education are the same for all men at all times, everywhere; the
end of education is overcoming the deficiencies of immaturity.[1]
They help us understand more about the philosophy of education than
the process of learning, however.

    4. _Hull, Lindeman, Dewey, and Kilpatrick_ - There seems
to be another group of those who attach great importance to immediate
behavior and experience. Clark Hull could hardly distinguish
between learning and behavior.[2] His chief contribution, as we shall
see in a later section, is his "drive theory." Eduard Lindeman
believed that all adult education groups ultimately become social
action groups. (Would that this were so!) John Dewey and William
Kilpatrick were fascinated by learning with immediate experience.
Perhaps the functionalism of Woodward follows their pattern of
learning theory.[3]

    5. _Lewin's Field Theory_ - Then there seems to be another
group or locus which attaches a "field theory" of psychology to
learning theory. Kurt Lewin saw great significance in changes
within the cognitive structure (knowledge), in motivation (learning
to like or dislike) and in group belongingness.[4] (He also tried to

---

[1] _Ibid_, p. 140

[2] _Ibid_, p. 160

[3] _Ibid_, p. 142

[4] _Ibid_, p. 163

fill the gap of the Gestalt idea of control of the body's musculature.) All these changes are to Lewin important when they are considered in life space. This life space is influenced by the physical world, but not identical with it. There is this business of positive and negative valences which people attach to the above changes. To this idea of valence, Lewin added concepts of direction, distance and time, and was able to spatially measure learning, if not completely explain it.

Well and good! But this student is not yet satisfied with the actual learning process — what takes place between awareness and internalization!

6. <u>Gagne's Eight Types of Learning</u> — A very helpful guide to explaining this is Robert Gagne's new book, <u>The Conditions of Learning</u>. He feels that there are eight types of learning, and that when the conditions for learning are arranged properly in relation to these eight types, that real learning can take place.[1] Let us quickly look at the eight types of learning:

1. <u>Signal Learning (S-R)</u>. This is a powerful stimulus, such as a sudden noise of a police siren bringing about an almost uncontrolled response.

2. <u>Stimulus-Response (Ss-R) Learning</u>. This is an external signal (S) accompanying a proprioceptive stimulation (s) bringing a precise response (R).

3. <u>Chaining Learning</u>. This is a matter of connecting two previously learned Ss-R's. There must be prior links and these must

---

[1] Robert M. Gagne, <u>The Conditions of Learning</u>, Holt, New York, 1965, p. 26

be fairly contiguous. Some call this "one shot" learning. It occurs on a single occasion. The chain is "suddenly" made of connecting links.

4. <u>Verbal Association.</u> This is a subvariety of chaining. The conditions are that one Ss – R must be established, a response differentiation must previously have taken place, a coding connection must be available and the chains must be reeled off in sequence so that each Ss – R is contiguous in time with the next.

5. <u>Multiple Discriminations</u>. Perhaps the best example of this kind of learning is when a boy or an adult learns all the new car models or a long list of batting averages. The biggest problem here is the interference from other chains. For multiple discriminations to take place, one must learn the individual chains, connecting each distinctive Ss – R, using other Ss – R(s) to help discriminate each S. And, if there is to be any kind of retention, interference must be reduced. We use this method of learning when we join new groups and try to memorize names. As we well know, learning other groups of names interferes with the present job.

6. <u>Concept Learning</u>. This kind of learning depends on the internal neural processes of <u>representation</u>. In man's case, we <u>represent</u> by language. We internalize our environment, manipulate it symbolically and think about it endlessly – almost always using words. The stimulus portion of this more sophisticated chain must have been previously acquired. This is a gradual type of learning. Sometimes an adult by verbal chaining acquires a new concept in a single trial. Usually it take longer.

7. <u>Principle Learning</u>. This is exemplified by the internalizing

of ideas contained in propositions, e.g., gas expands when heated or xa + xb = x(a+b). Now, you can memorize the verbal chains, but you will not have learned a principle until you _use_ it. In the formal sense, a principle is a chain of two or more concepts. But for principle learning to take place, the concepts that are to be linked must previously have been learned. The subsequent chaining is described as "simple" and as taking place on a single occasion.[1] As to whether principles have to be "discovered" to be learned, or whether they can be "taught," this student can not claim to know.

8. _Problem Solving Learning_. To combine principles, is to think. (Was it George Bernard Shaw who said that he caught attention because he managed to think once every six weeks or so?) But before one can think, certain conditions must be met. The learner must be able to identify the _essential features of the response_ that he will use for the solution to the problem _before_ he arrives at the solution. The learner must also be able to recall relative principles, and these principles are then combined so that a new principle emerges and is learned. Gagne sees this in a sequence of steps leaving room for flashes of insight.[2] Professor Howard at Columbia tends to see it more as a process, a flow which cannot be segmented into steps. Gagne says that this type of learning is very resistant to forgetting. Professor Howard says that it is perhaps the easiest to extinguish.[3]

---

[1] _Ibid_, p. 52

[2] _Ibid_, p. 56

[3] John A. Howard, _Theory_ _Buyer Behavior_, Columbia University Press, Chapter Five, Complex Behavior

Some comments need to be added to these types of
learning. It is noted that they fall into a hierarchy, each
dependent upon the previous level. For example, how do we explain
"unlearning" or forgetting? Gagne feels that with signal learning
a fatigue effect takes place so that after so many signals, the
stimulus gets "fuzzy." Unlearning of an Ss - R occurs when
reinforcement is omitted, e.g., rewards or the satisfaction
inherent to the Ss - R.[1] We would like to propose, though Dr. Gagne
did not suggest it, that chaining can be unlearned when contiguity
is missing.

B. Cultural and Traditional Modes of Learning.

Nearly every adult who has been exposed to a voluntary
structured learning program is quite aware of his being guided along
with a curriculum and somewhat traditional teaching modes.

Few of us, however, are aware of the much more subtle
and powerful ways that we learn through culture.

Let us begin with what is already familiar.

1. Traditional (discursive) Teaching.

It has always seemed logical that the more educated
"teach" the less educated. After all, this is the way society maintains
itself. There must be a "linkage" of knowledge or civilization would
quickly disperse and die.

Much has been done to bring the traditional curriculum
with separate texts for teacher and learner into an estimated agreement
with the most pressing concerns of adults. Some churches develop
their own curriculum which they in turn hand on to their "less learned".[2]

1. Gagne, Op. Cit., p. 78

2. David J. Ernsberger, A   losophy of Adult Christian Education,
Westminster Press, Philade   e, 1959. p.75

The way in which this curriculum is presented varies from
church to church. In large part the mode is usually discursive.
A teacher either lectures or "leads" a discussion using the printed
curriculum as a guide.

A survey by this student of some eighteen churches in
New York City showed that nearly all of the planned learning programs
for adults used the discursive mode. Essert and Spence have put
in many years of toil in the adult education field and are now
finalizing their reflections on continuous learning in the educative
community.[1] They, too, are supporting this discursive mode which
we all learned so well in the sequential unit system in our youth.

In what they call the complementary-functional area of
learning (anywhere but in a "school") they rightly point out that
there is a carry-over from the sequential unit system. Concrete
knowledge is transferred and all the unpleasant memories of "school"
are relit.

It seems to this student that Essert and Spence started
to look beyond the usual confines of the educative community and
stopped short. They hinted at what an anthropologist, Edward T. Hall,
has so succinctly summed up in his explanation of how we learn in
culture.[2]

2. Cultural learning. Everyone agrees that we learn a
great deal outside of the classroom. It certainly is not planned
learning. No one takes a course on how to be a "New Yorker". They

1. Essert & Spence, Continuous Learning Through the Educative Community,
   Teachers College, New York, 19 , pp.8-11

2. Edward T. Hall, The Silent Language, Doubleday, New York, 1959. pp 85-108

...come New Yorkers before they can even read books. When Kluckholn
was speaking of explicit and _implicit_ culture, when Linton spoke
of overt and _covert_ culture they were getting at what Dr. Hall
spells out in greater detail: _we learn by communication in culture._

Dr. Hall
points out that there
are three major levels
of culture: technical,
informal and formal.
Of these, _only the_
technical is within
our conscious aware-
ness.

The _technical_ level of culture involves the most familiar
type of learning, that which we have just described with Gagne:
verbal representation, multiple discriminations, concept learning
principle learning and problem solving. At first glance we might
assume (as too many folk assume) that most learning takes place
on the technical level, up in the area of conscious thought.

The _informal level_ and the _formal level_ include only
"chaining", stimulus response learning and signal learning. But
quantitatively that covers an enormous amount of learning! This
includes all which we learn by silent "copying", the assimilation
of racial and political attitudes, sex mores, patterns of expressing
love and displeasure, etc.
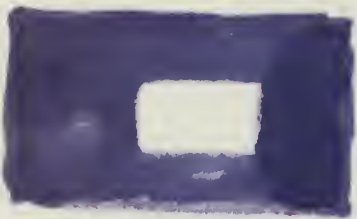
Let's take the matter of awareness. Awareness is surely
essential to learning. Gagne's thoughts lead to the conclusion
that awareness depends solely on the strength of signals and stimuli.

Hall points out most of our awareness (receptivity to
messages) is really beneath the level of conscious awareness. This
is not in conflict with Gagne. It is simply a deepening of Gagne.
Our formal awareness depends partly on the traditions and group
mores we have already assimilated. That which does not radically
conflict with what we already have does not, apparently, meet much
resistance on its way into our formal "awareness". Our informal
awareness, still properly thought of as a kind of "out-of-awareness",
consists of receptivity toward mannerisms and speech accents, etc.
We are not able to discern this type of awareness without aided
recall. Technical awareness takes place on the level of consciousness.
On this level we can learn and record information at great distances
from the source (something which cannot be done with formal and
informal awareness where we must be in "cultural contact"). Technically,
we can be aware tonight of what happened this morning in Vietnam.

b. Affect. Consider the three levels of feelings
or affect. Formal affect is extremely emotion-laden. Symbolically
we may say that a tremendous amount of heat is generated as anything
"shifts position" on the formal level. Clarence Darrow, the brilliant
lawyer, was a great expert of formal culture. He appreciated how
explosive formal attitudes can be. We cannot explain the reason for
so much emotion - simply note its presence. Informal affect is
often associated with anxiety. It lies just below the surface and
is not always connected with reality.

Informal affect is given away sometimes by a giggle or
bodily gesture which is not exactly appropriate to the conscious
mood. And sometimes this affect expresses itself before we, ourselves,
are aware of it, e.g. when we feel tears on our cheeks before we
were aware of crying, when we smile without being aware of it.

Affect on the technical level is consciously known and
consciously suppressed or controlled. We laugh but are under control
as we laugh. We may be afraid when the lights go out but we do
not show our fear. Professional fighting men are supposed to keep
their feelings under control. We say that they are able to "keep
cool" when things "get hot".

c. Attitudes. There is a similar pattern with attitudes.
Formal attitudes have a fantastic tenacity. They resemble (but are
not) physical instincts. Informal attitudes are more nebulous.
They are not as deep-rooted as formal attitudes but they resist
reason. Take the business of the man's necktie. What earthly good
is served by the necktie? We say that neckties are not required
at informal functions. But mark well how many believe that! Before
anyone dares to go without a necktie at an informal occasion most
men will check to see if the informal attitude is in fact being
followed! How do we learn attitudes on the informal level? This
student suggest that we chain together contiguous links on the
informal level, we imitate models around us without even thinking
about it. If we had no models there would be no learning of those
particular attitudes. Technical attitudes are the easiest to
manipulate. They do not threat formal or informal attitudes.
Learning takes place easily on this level. Seemingly contradictory
attitudes can be maintained here, e.g. when some Asian defense
experts keep themselves current with the latest space technology

astrologists. (Perhaps this is not any more contradictory than our singing hymns at the battle front.)

Professor Hall, who now heads the Overseas Training Program for the federal government, suggests that change is continuous on all three levels. He suggests that if we really want to effect a change in cultural attitudes that we had best "first find out what is happening on the informal level and pinpoint which informal adaptations seem to be the most successful in daily operations. Bring these to the level of awareness."[1] We can go back to Gagne here and suggest that a method of bringing informal adaptations to the level of awareness would be through deliberate linking — putting models close enough to the target stimuli so that "pairing" would be speeded up. (We think it interesting that the learning expert has something to offer to the anthropologist as well as the other way around. And we'd like to think that the theologian has something to say to both of them!)

In this continuing process of cultural change which Hall equates with communication there are, to him, ten primary message systems. These, too, work on all three levels of culture. It is one way of describing a "cultural map".

d. Primary Message Systems. Hall divides these systems into the areas of orientation, core, expression and other (exploitation & interaction). From the individual's and society's point of view these are essential areas for the maintenance of life.

————————

1. Ibid. p. 118

35.

1.

1. Primary Orientation Message Systems.

Where am I and what time is it? This question might be asked by an individual or a group or a whole society. Again, let us look at the three levels in which the questions are raised.

ORIENTATION
PRIMARY MESSAGE SYSTEMS

CULTURE LEVEL	TIME	TERRITORY
Technical Level	Here is seen our daily use of time, personal work schedule and rate of performance. Change from a night shift to a day shift might be bothersome but would not necessarily be threatening.	On this level are the conscious boundaries we place on our land, the courses we teach, the distance we let our children travel alone, the size of our parish, the assigned zone of defense in a ball game.
Informal Level	Some cycles of interest come upon us without a conscious acceptance. One man starts to fix his garden and others follow along without thinking about frost or if this really is the time for gardening. The hour for "church" is fixed at "eleven" long after the reason is valid.	People of different cultures will stand at varying distances from each other without being conscious of it. Submariners will feel uncomfortable in a large room when they come ashore and not know why. Some women like small kitchens. We have a "feeling" for the space we require even if we can't put that feeling into words to someone else.
Formal Level	Consider here the energy required to change the date of Christmas even though December 25th is but an arbitrary date. Cycles of harvest may be injurious to land but these rotations have been followed for many generations. Why, really, do we applaud after an act and not each scene? Is there a "proper" time to show appreciation?	The very idea of what belongs inside or next to a church may have no rational explanation. It just is that way. Some space is reserved for some things and not for others. Who would ever entertain proper company in a bedroom or garage? Why would it be presumptuous to knock on the front door of an old friend out in the country? Why does "Park Avenue" mean "Park Avenue" when it is no longer Park Avenue?

1. Ibid. p.117

ii. Primary Expression Message Systems.

How do I (we) learn, enjoy and defend? How do I (we) express and react to expression? (The reader should not blame all the illustrations on Hall. The outline is Hall's. The suggestions come from the limited experience of the student.)

EXPRESSION
PRIMARY MESSAGE SYSTEMS

CULTURE LEVEL	LEARNING	DEFENSE	PLEASURE
Technical Level	Here we learn by the sequential unit system of education, "courses", planned training conferences and direct advice. We are aware of some parental influence.	We express conscious defense against harm, death, illness by religion, medicine, police and military activity.	On this level we sing by a written score, play games mostly according to the rules, go to specific sources of entertainment and "know" we're happy.
Informal Level	In this area of culture we learn by watching and by listening. We need models to imitate, villains to fear and heroes to worship or emulate.	Here rest many of our attitudes about "fate", "being sick", what is "right" and "wrong" in social ethics, self-protection	We express pleasure in actual play and at times when we are hardly aware of it. How often do we deliberately start to hum or whistle?
Formal Level	Family "rearing" is credited with most of our basic attitude toward learning. It must also include all the rewarded and unrewarded experiences of schools, peer groups in childhood and in adolescence.	The very belief systems themselves rest here. How long did it take our Judeo-Christian heritage to form? How quickly does it ever change to the immediate pressures from young clergy?	Our basic concepts of what constitutes fun and humor are in this area. Why is something "funny" in one culture and not in another? Why are bodily pleasures enjoyed by some and abhorred by others? Who would deliberately laugh at an underdog?

iii. Primary Core Message systems.

The primary ways we interact with respects to those things which are absolutely essential to our existence may be viewed as follows:

CORE
PRIMARY MESSAGE SYSTEMS

CULTURE LEVEL	SUBSISTENCE	BISEXUALITY	ASSOCIATION
Technical Level	In this area we take for ourselves particular jobs, vocations, and means of support. Women make technical adjustments in their work in the home.	Here we see the public dating, particular dress and clothing styles, which can be changed quickly and easily, such as hemlines, hair-styles, etc.	Civil rights legislation proved how quickly people can change on this level in things like voting, public accomodation and integration of schools. This level is fairly easy.
Informal Level	A rather hazy set of norms is at work here, telling us how much maintenance is necessary for us to be "All Right" money-wise, what kind of house, car we should have, etc.	The actual sex habits and expectations of sex experience come through to us on this level. On this level we get norms for our "masculinity" or "femininity" and "fulfillment".	Hall puts caste attitudes on this level rather than the formal level. He thinks they are more pliable than class concepts. All racial and ethnic attitudes belong here. The expectations of friendship, also.
Formal Level	The very basic structure of our economic system has its roots in this level, with all that is implied for honesty in banking, fair wages, the idea of competition between firms, the concept of ownership and of legal exchange of property.	Hall feels that the place of men and of women is even more basic than biological sex (informal). Here he means the functional male and female roles, not only in the home but in the literature and in the "lore" of our country over the years.	The basic class structure is, to Hunt, a constant formal structure. The extremes can be shortened he thinks. But the "pecking order" will continue even after political revolutions in communist states.

iv. Other Primary Message Systems.

The final primary message systems which Hall
describes are those of exploitation and interaction. Here he
fits in what he could not arbitrarily squeeze into subsistence
and learning.

OTHER
PRIMARY MESSAGE SYSTEMS

CULTURE LEVEL	EXPLOITATION	INTERACTION
Technical Level	In this area are all the particular forms of industry, types of farming, fishing and human services which can be said to exist on a technical level. That is, we can shift from making ships to making houses, shift from fishing salmon to fishing lobsters.	Language, written or spoken, is what Hall puts on this level of interaction. New words can be introduced with rapidity and ease. New methods of transmitting language are not very threatening consciously to a given culture.
Informal Level	The attitude toward actual exploitation of human and material resources is found here. The feelings about conservation or exploitation of forests, copper deposits, labor markets or game reserves. It does not follow that these attitudes are rational or conscious.	Gesture, or what we would call non-verbal communication belongs here. That is not only to include bodily motion but where we place objects in relation to each other, mannerisms that go with communicating, use of silence, etc.
Formal Level	Our very concepts of comfort belong here. What we expect we have to claim or try to win from what we find of natural and human resources around us will be more important than particular laws in the final outcome of what gets exploited and what does not.	Hall limits this area to "tone of voice". Surely we must also include our basic norms of who dares to speak to whom, who speaks first when two people meet, whether or not the aged are afforded deference, whether Christians use "Christian" names, whether military men stop saying, "sir" are very deep attitudes and do not bend quickly to change.

Dr. Hall likes to think in "threes". Not only does he see three levels in every primary message system, but he breaks each secondary message into three parts: the overall structure, the components of the structure, and the message itself.

He breaks eash message into three parts: sets (like words), isolates (like sounds) and patterns (like grammer). We are calling these sets, isolates and patterns, "tools of communication.

The reader will notea similarity here between sets and verbal association. There seems to be a similarity between isolates and Ss-R learning. Patterns appear to be similar to multiple discriminations.

We hold, then, that a useful connection can be made between Gagne's types of learning and Hall's understanding of culture. In a sense each needs the other. Standing alone, Gagne does not account for the quantity of learning that takes place beneath the level of conscious awareness. Standing alone, Hall cannot account for the necessary conditions for learning, prior establishment of more basic kinds of learning, which go into his three levels of culture.

We should like to turn now to still another theorist, John A. Howard. Dr. Howard has taken some sophisticated research from people like Lewin, Hull and Osgood and tried to build a model of human behavior which he can use in the marketing world. This student holds that his behaviorist insights apply with equal effect in the more general area of adult learning. There is some overlap of terms but the basic conepts are quite distinct and blend smoothly with those of Gagne and Hall.

3. A Behaviorist Theory of Learning.

Professor Howard would like to be able to assign an accurate weight to every exogenous variable as well as the dependent variables in the mysterious equation of human behavior. He is not the first to covet such a goal. Nor, does he claim to have gained that ability. He has, however, sorted out and drawn together some extremely useful ideas.

When he segments a market into loyal buyers, undecided buyers, buyers-loyal-to-competitors, disastisfied-tried-once buyers, and never-tried buyers - he is really segmenting an adult population according to their stages of learning.[1] And if his methods of segmentation are both mutually exclusive and collectively exhaustive then it can be said that he has captured all stages of adult learning in a given area.

What fascinates this student about Professor Howard's approach is that he is keenly interested in knowing how the reception of information effects behavior. This student shares that interest because of its implications for communication in adult learning.

The stumbling block, of course, in relating projected information to resulting behavior is the way that information is perceived, the state of the alternatives perceived by the learner and the mediation of the stimulus to the response.

Dr. Howard speaks of three kinds of learning: Automatic Response Behavior (ARB), Limited Problem Solving (LPS) and Extended Problem Solving (EPS). He sees these as taking place on different portions of a "learning curve".

---

1. Howard, Op. Cit. pp 4-4 - 4-9.

i. Arriving at a Basic Equation. If adult learners
are at different stages of learning and if more than one kind of
learning is going on at one time, it follows that we shall need
more than one explanation of that learning.

Howard's first model applies to that type of learning
in which the learner is passive. He is not seeking information.
Over a period of time information penetrates the awareness of the
learner and the learner acts or refuses to act. In this case
Howard holds that the following variables apply:

H = the number of previous trials (habit)

M = inner motivation (anxiety and drive)

K = past, rewarded experience, incentive potential

I^a = past, unrewarded (unpleasant) experience

I^n = cost, difficulty in obtaining

Hull found that these variables have the following relationship:
Response = 1.0 $H (M+K) - I^a - I^n$

That is to say, when weights are assigned to these
variables and their combined weight totals more than 1.0 a
response will occur. When our motivation plus rewarded experience
times the number of trials we have had, minus our unpleasant experience
and difficulty in obtaining the subject is greater than 1.0 we will
move in favor of that incoming information. Obviously H, M and K
have to be greater than 0. The formula is the result of controlled
studies by Hull and Spence.

Howard admits that the predictive capacity of this formula
[1]
remains to be seen. This student is more interested in its use in
explaining S-R learning, where S is the actual object or significate.

_____

1. Ibid. p. 2-6.

We already see that Howard must relate incoming knowledge with experience (of the learner) as he seeks to explain the mediation toward a response.

Here is a diagram of Howard's simple model (where the learner is passive, not seeking information)

$$B = H(M+K) - I^a - I^n$$

Decision Process ⟶ Particular Response (B)

Communication Stimulus (S) → Existent Motivational Anxiety (M)

Existent Satisfaction from previous rewarded experience (K)

Habit, number of trials (H)

Previous unpleasant experiences, attraction to other activities (I^a)

Pain, effort, discomfort of action or inaccessability, or cost (I^n)
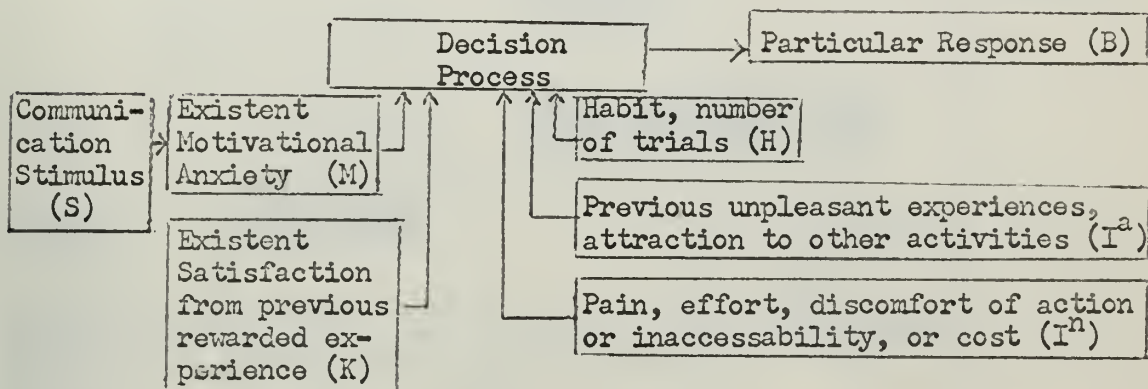
(Note: this is quite similar to Hull's drive theory of learning.)

Now, this formula does not begin to explain how the learner receives stimuli. It does not cover the learner who is actively seeking information or the learner whose level of aspiration is changing. It is a good diagram of S-R learning where S equals the significate.

This student feels that something quite like this formula takes place in the formation of mediators in the representational mediation process ($R_m - S_m$) which we shall soon discuss. Dr. Howard does not agree. Yet some sort of weighted, decision process must take place as we select mediators (images) out of their hierarchy and channel them into the total communication process.

The following chart accounts for the other exogenous and endogenous variables which characterize Howard's view of what takes place between the reception of a stimulus and the final response.

Exogenous Variables

| Importance of Learning | Time Pressure | Ease of Evaluation | Social Class | Culture |

Level of Aspiration

Response Integration

Choice Process

Action

Explor- atory Behav. — Arousal

Arousal Potential

M → Mediators → I_n

Stim- uli

Stimulus Integration

Impers Source

Favorable post dec- ision evaluation

Per. Sou of Info ati

Sensitivity to Information

Percep- tual Bias

Endogenous Variables
(inside red box)
Exogenous Variables
(outside red box)
Main stream = Green boxes

State of Alternatives
Quality, Availability,
Cost, Difficulty

Getting outside information even as far as our perceptual bias involves our sensitivity to information. The particular stimulus integration which is made and its connection with a particular mediator is a key area of concern. We shall have more to say about the feedback inter-relationships of these steps in our next section.

We should note that all of these variables are exerting constant pressure. And as one factor changes we may think of all other factors adjusting as well.

Again, motivation is thought of in this model as a state of anxiety with a directional component. The mediator is that concept or image which the learner has formed previously. Inhibitory factors (I_n) are really a summation of the resistance to learning.

The main thrust of this paper is that learning is really successful, completed communication. Therefore, we must lean more heavily on how outside information is mediated into responses.

ii. A more complex model of learning. To account for how incoming information is received (differentiating between significates and signs, between single and multiple stimuli) and how it is brought through the cognitive process at the different levels of learning and brought into a final response integration and response.

Dr. Howard speaks of the projection level where the significate can trigger a response automatically. He speaks of the integration level where stimuli and responses are linked over a period of time by their contiguous relationship. Evocative signs help here. And finally, in the only area of learning which is at the completely conscious level, we have the representational level of learning where mediators must be used and where predictive signs are our main communicative tools.

We must note again that more than one kind of learning can be taking place at one time and that different adults may be in a given situation at different stages on the "learning curve", that is they have been exposed to varying quantities of information and are at varying stages of establishing mediators and integrations.

We must also remember from our last diagram that all of this takes place within a cultural "envelope" with exogenous variables pushing in on the learner constantly. But, for the moment, let us look at the possible cognitions in a more complicated explanation of learning.

Here is Prof. Howard's "Sketch of Complex Behavior"
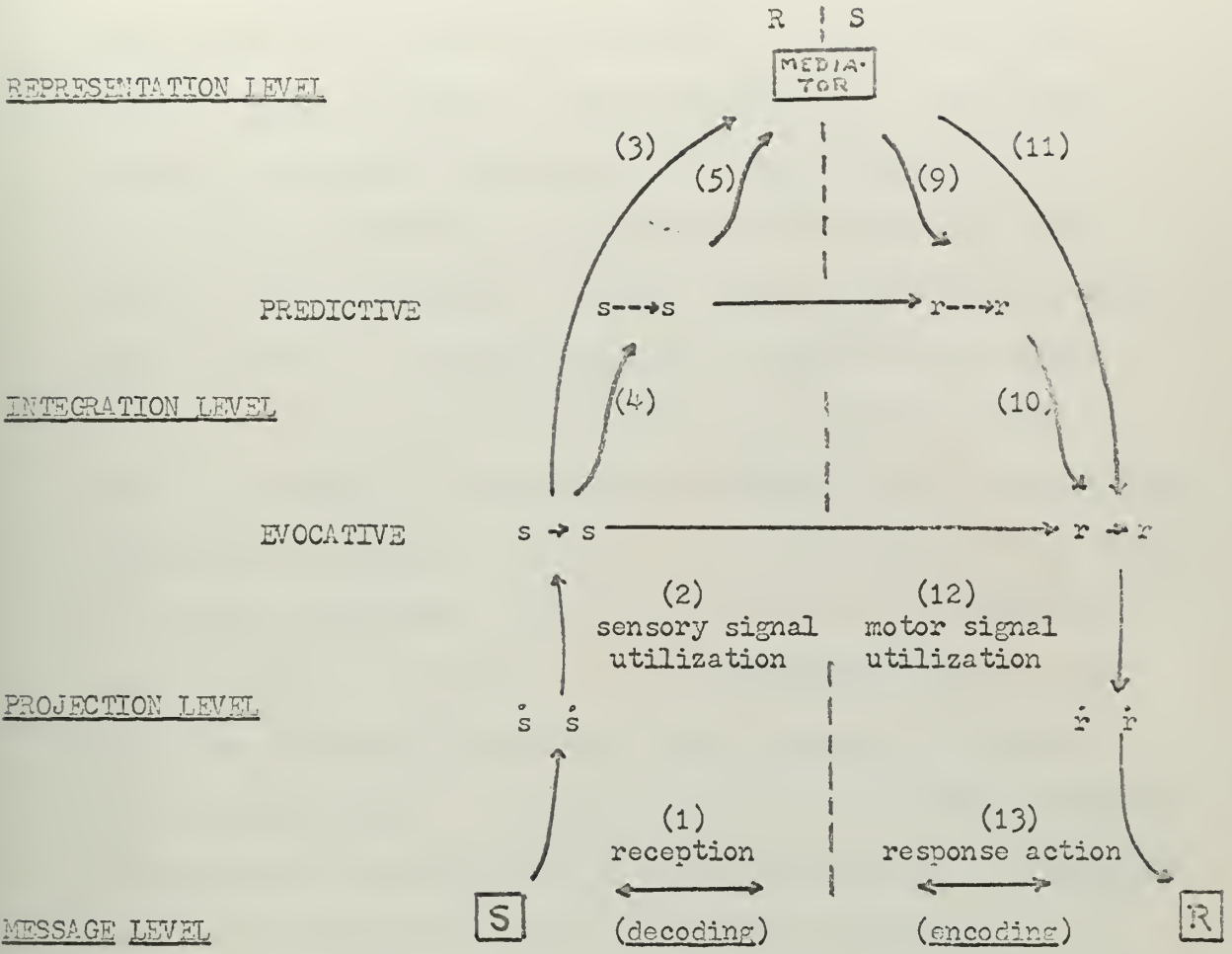
Pathways through this system depend upon the number of stimuli (S), the nature of S (whether a sign or significate (sgnfct)), and the number of R's. Thus you could have eight possible channels of behavior (learning, communication):

1. Single S,(sgnfct),   Single R   = projection level

2. Single S,(sgnfct),   Multiple R, few pairings = 1, 4, 10, 13
                                      many pairings = 1, 2, 12, 13
3. Multiple S,(sgnfct),   Single R,   few pairings = 1, 4, 10, 13
                                      many pairings = 1, 2, 12, 13
4. Multiple S,(sgnfct),   Multiple R few pairings = 1, 4, 10, 13
                                      many pairings = 1, 2, 12, 13
5. Single S, (sign),   Single R   = 1, 3, M, 11, 13

6. Single S, (sign),   Multiple R   ⇒ 1, 3, M, 9, 10, 13

7. Multiple S,(sign),   Single R   ⇐ 1, 4, 5, M, 11, 13

8. Multiple S,(sign),   Multiple R   = 1, 4, 5, M, 9, 10, 13

It is felt that we must consider the significance of these types of cognitions if we are ever to explain why it is that we _cannot_ communicate meaning automatically. The sensory signals at the lower left corner of Dr. Howard's diagram may be either the significate or signs of some significate. The signals might be constant. Indeed, sensory signals do not change with experience - but their _meaning_ may change for us in time.

On the integration level we say that over a period of time the greater the frequency of one stimulus being made contiguous with another stimulus - the greater the probability of there being a stimulus integration. There does not have to be any rewarding reinforcement on this level. The same principle applies on the response (encoding) side of the diagram. Evocative cues help these integrations. If a boxer "feints" a jab it brings a response integration of the defender into action more quickly. We sometimes say that one boxer will "telegraph" a punch to another.

But still, how do we explain why some stimuli spark off the selection of seemingly unconnected mediators? The biggest portion of this is dealt with in our section on motivation. Briefly, let us point out that there is a probabilistic hierarcy of both the formation of integrations and selection of mediators.

There is a sense in which each mediator can be thought of as $H (M+K) - I^a$. The very formation of an image or attitude implies several forces at work establishing an "entity" which can be stored in the memory.

Let us look briefly at a summary of what we have said thus far.

4. A Synthesis of Hall, Gagne and Howard. Here we are combining concepts about culture, types of learning, behavioral

HOWARD'S LEVELS OF LEARNING HALL'S LEVELS OF CULTURE GAGNE'S TYPES OF LEARNING COMMUNICATIVE TOOLS:

PATTERNS: =

SETS: "

ISOLATES: *

REPRESENTATION LEVEL
Extended Problem Solving

TECHNICAL LEVEL

PROBLEM SOLVING

PRINCIPLE LEARNING

CONCEPT LEARNING

MULTIPLE DISCRIMINATIONS

Predictive

Denotative

Conotative

INTEGRATION LEVEL
Limited Problem Solving

INFORMAL LEVEL

VERBAL ASSOCIATIONS

S→S CHAINING   CHAINING   R→R

Evocative

PROJECTION LEVEL
Automatic Response Behavior

FORMAL LEVEL

STIMULUS RESPONSE LEARNING

SIGNAL LEARNING

s→s   r→r

S   R
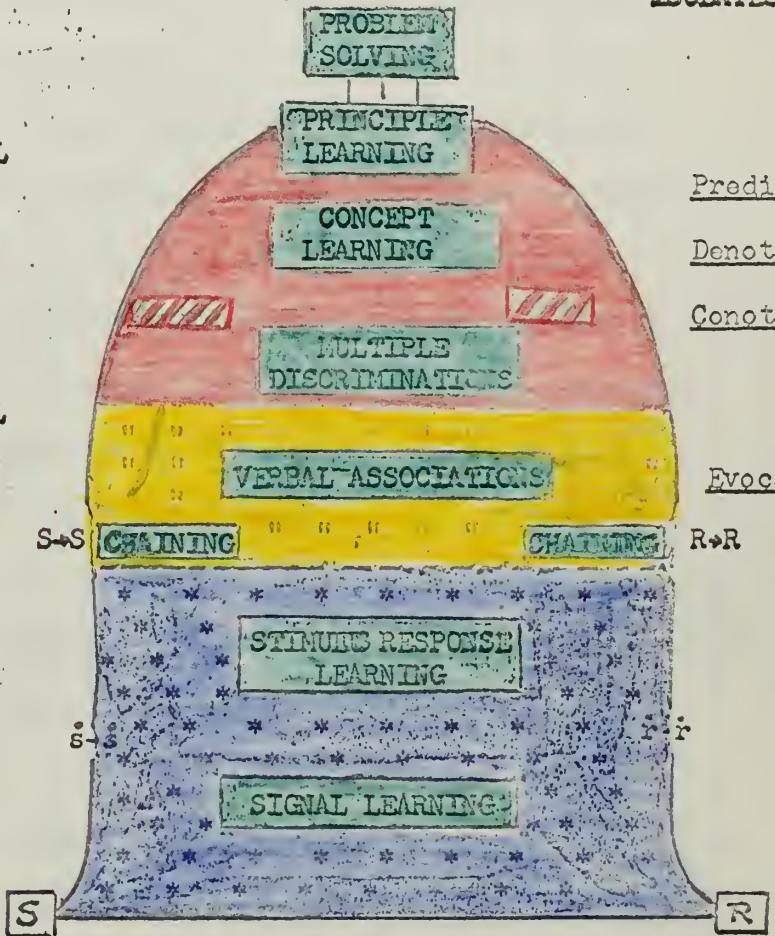
This does not solve our problem of the mediator. Hopefully, it does put the whole problem together and illustrate the flux of pressures at work.

5. The Place for Revelation. The reader may well ask, "Where does Revelation come into all of this?" The student feels that there is a definite place for what Sherrill and Bruner have said about "insightful" experience.

This is not to equate Bruner's "leap-frogging" with Divine Revelation. (At the same time one would not want to limit God from "leap-frogging" if that were His will.) This treads close to what Gestalt theorists meant by insight and what Maslow hints at in the basic needs of man. There is by no means a common affirmation of faith. There seems to be more a common anxiety about something which is still unexplained.

Dr. Sherrill pointed out that we learn in a response to a relationship, e.g. a person or a group where the power field of group dynamics influences us and we can also learn from "sudden insight".[1]

But where do we place such learning? Does it enter our awareness in the usual channel along with all the other stimuli we receive? Does it crash down through the mediators like a bolt of lightning? Does it flash spontaneously within Gagne's eighth type of learning - problems solving? Does it come to us as a "personal source"? Frankly, this student does not claim to know. Perhaps as John put it, "the Spirit listeth where it will."[2]

---

1. Sherill, Op. Cit., p. 154, 155

2. John 3:8

5. Dr. Tully's Synthesis of Learning Modes.

There are exciting observations to be made when we
apply Dr. Tully's insights to these views of the communication
process.[1] With all three modes we may trace how far they reach
into the learning models.

a. Expository (Discursive) Mode. With this mode
of teaching → learning the ability to "reach into" and effect
the many endogenous variables of learning is severely limited.
To be sure, we may exert some control over the exogenous variables.
We can control the intensity of stimuli (raise our voice), the
pressure of time (stop the clock). We can partially control the
culture (remove them from it). And we can manipulate the state
of alternatives, e.g. quality, availability, cost, etc.

But when it comes to the actual process of learning
the "teacher" is really almost helpless in the face of the
endogenous variables. The teacher can do nothing about the student's
past learning experience or perceptual bias. The teacher can
threaten the student and thereby increase his motivational
anxiety. But, as all of us know, this is a precarious technique
because it may set off the whole "approach-avoidance" reaction
and turn off all incoming messages.

b. Discovery (Hypothetical) Mode. In this mode
of teaching ↔ learning there is more penetration into the endogenous
variables. By planning ahead of time what the student will be
exposed to, what experiences he will "discover" or is likely
to discover we let him adjust his own sensitivity to information.

---

1. Mary A. Tully, Roles of the Teacher, Copyright, UTS, not yet published.

His FPDE (Favorable post decision evaluation) may very well raise his level of aspiration. With sensitive reactions to the student the teacher can guide the student away from such inhibitory factors as embarassment over physical awkwardness, etc.

In terms of learning by the discovery mode there is much more freedom for the student to do his own "linking" of stimuli, "chaining" previously learned Ss-R relationships, making his own multiple associations and even forming principles. Of course, many times the learning situation is structured as a problem-solving challenge. The individual student may or may not travel that whole route himself. He may get there as a member of a group or committee. But consider the difference between these two modes!

c. The Non-discursive Mode. Obviously, the expository mode of teaching -- learning must use words for communication. It is rather difficult to speak about non-verbal subjects. The Non-discursive Mode, then, will free the student to deal with all those evocative and connotative symbols from his culture and from his interaction with people closest to him - things which could not be dealt with directly by the expository mode and perhaps only accidentally by the discovery mode.

This mode will take us down into the depths of signal-learning (a level at which neither the expository or discovery mode are relevant). It will be highly charged with motivation.

We are not suggesting that one of the three is the epitome of learning. We are excited, however, about the possibility of the planner of adult learning proposing a blend of all three in his programming and being much more curious about what happens in each mode. This is another way of saying that adult learning as just an extention of the sequential unit system of education just will not do!

CHAPTER III: <u>MOTIVATION IN ADULT LEARNING</u>

"I do not understand my own actions. For I

do not do what I want, but I do the very

thing I hate." Romans 7:15

       - a saint agonizes over cognitive dissonance!

A. Introduction

   1. Background of Motivation Research
     a. Evolutionary Theory
     b. Functional Theory
     c. Behavioral Theory

   2. Learned Motives
     a. Ability to Invigorate Other Responses
     b. Reducibility by Other Responses
     c. Inhibitory Ability

   3. Stimulus Trace

   4. Anticipatory Goals

   5. Examples of Learned Motives
     a. Fear
     b. Anxiety
     c. Frustration

B. The Anticipation-Invigoration Mechanism

   1. The Nonspecification Projection System

   2. Some Practical Questions
     a. Effect of Drive on Stimuli Integrations
     b. How language effects the choosing of mediators
     c. Motor Response Integrations as effected by Drive

C. Conflict

   1. Approach-Approach

   2. Approach-Avoidance

D. Arousal Potential

E. Cognitive Dissonance

CHAPTER III: MOTIVATION IN ADULT LEARNING.

A. Introduction.

Motivation is one of the most important factors in
learning. Upon this (if little else) nearly all theorists agree.

Generally, there are two kinds of motivation at work
in the human being: (1) Primary, innate or biological, and (2)
Secondary, or learned.

Primary motivation is explained by the sensitization-
invigoration mechanism. Certain internal conditions are given
external stimulation.

Secondary motivation is explained by the anticipation-
invigoration system in which symbolization and prior learning
have an important part.

1. Background on Motivation Research.

There have been three strands of research in
the development of insights about motivation.

a. Evolutionary Theory. With the studies of
Darwin and others it was assumed that organisms seemed to learn
if drive satisfactions occured. Motivation was inferred from
the survival theory of behavior. Bisexuality was indeed a
survival motivation.

b. Functional Theory. Both functional biology
and functional psychology have tended to think in terms of
equilibrium. Behavior (to them) is in response to disequilibrium.
Behavior is the adjustment to imbalance. No behavior is an
evidence that motives are satisfied and that all is well.

c. Behavioral Theory. Others saw an intensity
dimension to behavior. Reinforcement, the environment and associations
with "instincts" seemed to indicate a more manipulatable motivation.

2. Learned Motives. If motives can indeed be learned this has tremendous implications to a planner of learning. But how do we distinguish between "learned" and innate motives?

To qualify as a "learned motive" as against just a 'habit' this drive must:

a. Invigorate other responses. It must be able to activate responses not related to its own satisfaction.

b. Be reducible by new responses. It can be observed being reduced by other new responses.

c. Have inhibitory ability. It can be seen inhibiting other learned responses.

But how do we acquire learned motives? The research suggests that anticipatory goals are set up. An invigorating drive is set up and energized when ever a stimulus trace is received.

3. Stimulus Trace. At the projection level of learning which we described in the last chapter a stimulus is received and transformed into a sensory signal. The sensory correlates in the cortex of the brain are energized by this signal and this signal has a slight hold-over or trace. The persistance of that trace to follow along to some (learned) goal in anticipation of the next stimulus is part of what we call a learned motive.

4. Anticipatory Goals. It can be shown that there is a definable learning curve as certain goals become more and more attractive. Their "K" factor increases. What seemed useless ten years ago may appear very important now. We learned to have this goal. These goals can be generalized. The anticipations formed in one situation can be generalized to other situations.

5. Examples of Learned Motives.

a. Fear. Animal research has shown that fear can

snakes, hot stoves, running in the street, etc. What do we learn? We learn to anticipate penalties.

Clergymen were talking about fear and anticipatory goals for centuries before Freud wrote his collected papers. Fear appeals to "get right with God", escape damnation, not be found a cheap-skate during the every member canvass or guilty of neglecting one's children's religious education are excellent examples of learned motivation.

b. Anxiety. Some theorists feel that anxiety is peculiar to the upper primates. No matter. We know that we experience anxiety and that we can be taught to experience it. If a teacher will work at it she can teach her students to be anxious the moment she walks into the room and she can use this anxiety as a lever to drive them to learn. (Up to a point, that is.)

c. Frustration. Frustration can be a motive if there is a previously aroused drive present along with interference to that drive. If we just had an aroused drive and no interference we would call it 'deprivation'.

B. The Anticipation- Invigoration Mechanism. What we would like to do now is to describe how what we have said so far applies to learning.

The basic principle is that learned motivation can both direct and energize further learning.

1. The Nonspecific Projection System. Recent research by Elizabeth Duffy[1] points us back to the neurophysiology level to explain these phenomena of energizing and direction giving.
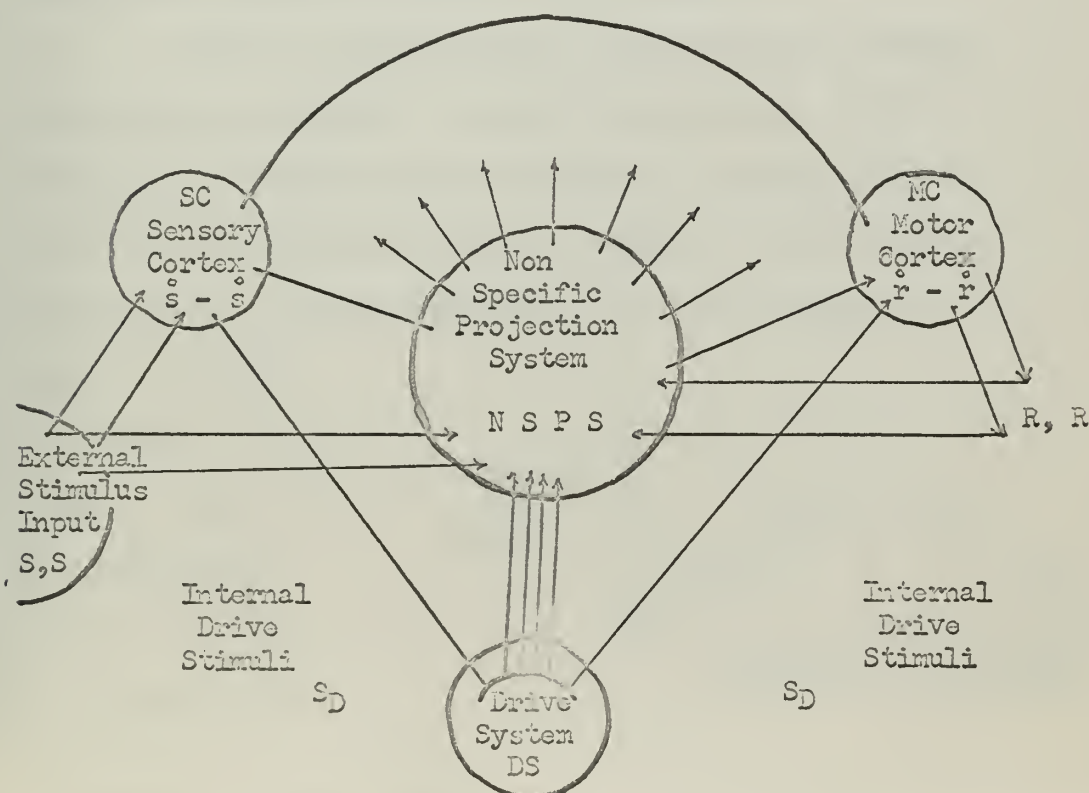
─────────

1. Elizabeth Duffy, Activation and Behavior, John R. Wiley, New York, 1962, see Chapters 1 and 4.

The research concludes that as a part of our total nervous system there is a nonspecific projection system (NSPS) which provides a generalized "tuning up" of the cortex of the brain and makes it possible for us to initiate various actions.

As sensory stimuli are received by the learner, these stimuli may take either of two paths to the cortex. They may first be channeled to the appropriate sensory cortical areas (SC) or go directly into the nonspecific projection system (NSPS).

It will be seen that this nonspecific projection system also has a direct influence upon both the sensory cortex (SC) and the motor cortex (MC) and that there is a feedback from the MC to to the NSPS. Thus, as we start to climb a set of stairs, for example, we learn as we get up the first stair that we are "on our way". The central factor here is the anticipatory mediation ($r_m - s_m$).

s - r

SC
Sensory
Cortex
$s - \overset{\circ}{s}$

Non
Specific
Projection
System

N S P S

MC
Motor
Cortex
$r - \overset{\circ}{r}$

R, R

External
Stimulus
Input
S,S

Internal
Drive
Stimuli
S_D

Internal
Drive
Stimuli
S_D

Drive
System
DS

The direct projection of the SS onto the SC area is believed to stimulate the s - s, the internal impulse derived from SS. In this way SS has a directive effect. This is good to know, naturally, inasmuch as we hope that the information we project will have some directive effect.

Thus far we can see how NSPS has an arousal effect and how the sensory cortical area has a directive effect.

The key point so far is that SC must be "tuned up" in order to receive SS. The greatest chorus in the world may be singing for us but if our SC is not "tuned up" we never 'hear' it.

We should glance also at the Drive System. The Drive System mechanism works on the principle of sensitization-invigoration, rather than anticipatory-invigoration. It not only feeds NSPS but has a directive effect on the SC toward some particular alternative related to the drive.

Professor Howard helped us hold our sights within reason about motivation. He pointed out that the effect of motivation on learning is not limitless. Professor Hebb is quoted as establishing a bow-shape function of the effects of varying levels of drive motivation.[1] On the first half of the curve our formula

$$B = H(M+K) - I$$

applies. There is no multiplicative effect of M and H on the second half.

Tendency to Respond

Intensity of Motivation

---
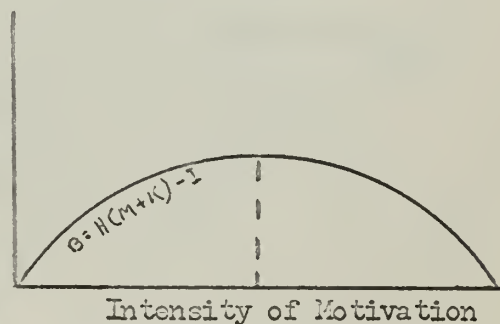
1. Howard, Op. Cit., p.6-19

Critical Questions. At this point as religious educators or planners of any kind of adult learning let us break into the theory to ask some closely allied questions.

a. How does motivation effect the formation of stimuli integrations? What is the role of motivation in feedback and the selection of particular stimuli integrations? Answers here should help us be much more careful about deliberately increasing motivation.

b. How does language effect the choosing of mediators? When a learner has a "learned mediator" in his warehouse of mediators what effect will there be to increasing motivation?

c. What is the effect of motivation on motor response integrations?

We really should know something in these areas before we go about willy-nilly raising motivation!

To describe the effects of NSPS and DS on stimuli integrations let us use the following diagram with the left-hand hierarchy representing the initial "tune up" and the right-hand the directive effect on probability of SI (stimuli integrations).
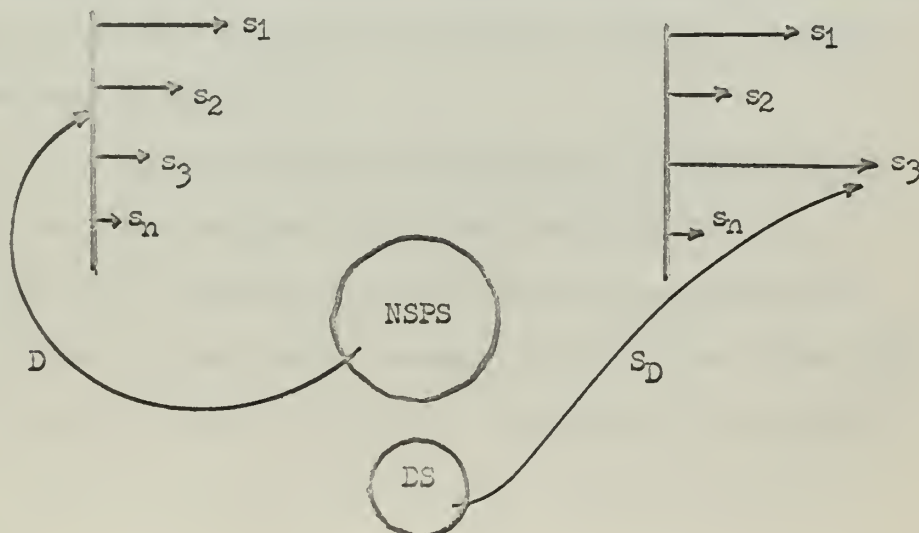
Tuning up the NSPS tunes up the sensory cortex area to the optimum level (arrow marked "D") and makes the most probable alternative even more probable. Before the increase of D we see that S_1 was the most probable of the alternatives. We said that what made stimuli integrations more probable was the past frequency of contiguous linking. The DS tends to push this into being.

a. The Effect of Drive on Stimuli Integrations, our first question, is the direct push on the previously conditioned SI, the one made most probable by frequent linking.

As for the effect of language on the choosing of mediators the data suggests that it will probably only have an effect if the stimuli are ambiguous.

b. Language effects the choosing of mediators when the level of arousal (NSPS)is increased and when S_D (from past reinforced experience) gives direction. Poets and preachers have sensed this phenomenon for ages. There is such a thing as being too precise with words so that no imagery can flow from the mind of the recipient. So when stimuli are slightly ambiguous an increase in DS will help pull the dominant mediator out ahead in the hierarchy of mediators.

c. Motor response integrations are effected by DS when the drive system happens to be associated with the r_m-s_m. To the extent that a mediator has an evaluative component which is stronger than the denotative component (which better effects SI) response integrations will be helped by associated drive systems. Contextual cues will also effect response integrations via the r_m-s_m route.

C. Conflict.

We mentioned earlier that frustration was one
unfortunate type of motivation. It certainly is a commonly known
phenomenon. We would do well to consider one kind of frustration -
conflict. Here the responses are uncertain. The learner cannot
decide between alternatives. This is especially apt to happen
when there are new or unfamiliar alternatives, e.g. when parents
try to help their children with the "new math".

Basically, conflict is caused by interference of signs
or significates. It usually occurs when we are in the information
seeking or "exploratory behavior" area.

1. Approach-approach Conflict. When the learner approaches
a problem of choice which is ambiguous he experiences the greatest
conflict when the alternatives seem closest together

Response   Principle A   Principle B
Strength

                    0   Distance   X
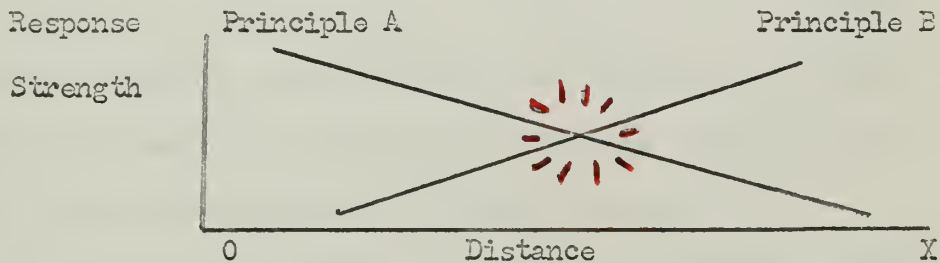
As the learner goes from a neutral ground to an awareness
of "Principle A" obviously the attractiveness of "Principle B"
decreases. If he moves toward "B" then "A" decreases. This is
hardly startling. What we often forget is the 'agony of the center'.
This has importance in psychotherapy when a client becomes fixed
or arrested. The amount of NSPS which can be generated here is
as amazing as it is destructive. A responsible planner of learning
ought not let his students remain "hung up" here very long. The
motivational "charge" stored up in this kind of conflict resembles
what must be behind sudden, compulsive acts.

2. Approach-avoidance Conflict. In this case the learner is faced with one alternative which has both positive and negative qualities. He is not choosing between two principles. He is deciding whether or not to accept one.

The key insight here is that the avoidance gradient is steeper than the approach gradient. The closer the learner comes to a decision the more he is discouraged. He may vacillate at the point of intersection. His solution may be not to accept the principle at all.
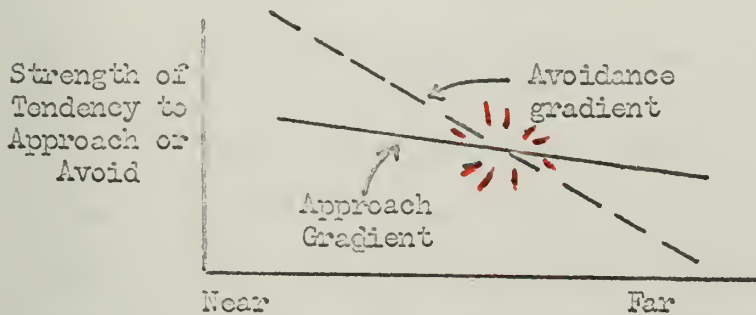
Again, this is not a type of motivation to be willfully induced. The sensitive planner of learning will help the student around this intersection by either rephrasing the situation or by providing another alternative to the learner's awareness.

Increasing motivation in these learning situations tends to increase both the approach and avoidance gradients. Another insight, then, might be that here we would consider reducing the motivation. If we were in the discovery mode of teaching-learning we might suggest more information seeking and relax the time pressure.

D. Arousal Potential.

As we said earlier, the whole learning process is in constant flux. Every student and teacher knows that within this process are periods of boredom and periods of active, exploratory behavior. Somewhere within that flux there is something which arouses us. Arousal potential is the source of that arousal.

No matter what some teachers may think, there _is_ a minimum level of arousal! Presumably below this level there is death. Theorists such as Koch believe that the relationship between arousal and arousal potential is curvilinear.

```
Arousal |
        |
```
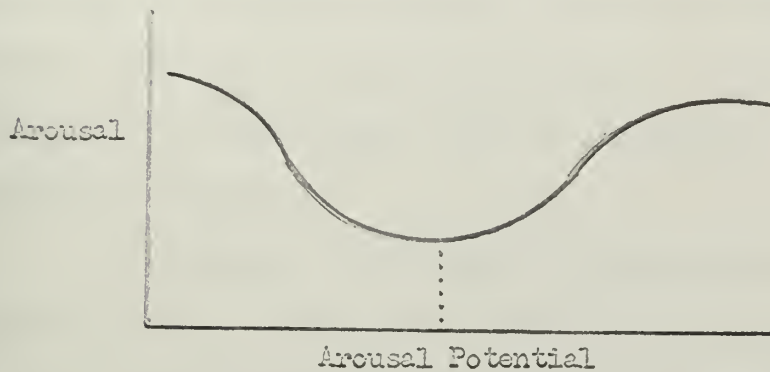
Arousal Potential

This is quite deceptive. What we are saying is that as arousal potential increases - for a while, arousal decreases and then increases. What is at work here? One explanation is that given the same state of alternatives arousal (anxiety), in time, decreases. As soon as the possibility of another alternative enters the learner's awareness arousal starts back up. The planner of learning might find occasion to use this in a motivational context by deliberately bringing a group into restricted boredom before an especially important learning experience. It would certainly be one way of reinforcing interest toward the new alternative. However, if the environment were not restricted one might not have any learners around to arouse!

E. Cognitive Dissonance. Closely allied to conflict is another phenomenon which is caused by interference. But this is a post-decision state of anxiety. This has crucial importance in forgetting, in ever deciding to use the same principle again or retaining something which has just been learned.

In a very weak sense all of us are in a continual state of cognitive dissonance. Every time we make any decision there is a _trace_ of disquiet in our cognitive system. Maslow shows us how at any given moment we are only partially satisfied in all our basic needs and that this disquiet is not necessarily conscious. [1] Cognitive dissonance is more pronounced after more important decisions. The motivational effect is _directional_ - toward reducing the dissonance.

In addition to the degree of importance of an act or decision there is another factor which increases cognitive dissonance. The fewer the attractive alternatives, or the fewer the attributes of the alternatives which may be held in common - the greater the dissonance. In otherwords, if we are making a decision to join the Methodist or the Presbyterian Church and upon investigation we find that there is very little difference between them - after we make our decision (either way)-there will be a high degree of anxiety which will be looking for some form of reduction.

Leon Festinger is far and away the pioneer in our country of the effects of cognitive dissonance. Festinger has been impressed for years now by how much people need social support for their beliefs. [2] Though a particular belief may be voluntarily accepted (internalized) the believer must have social support if he is to keep this belief. What people do when there is no such support is sometimes very hard to understand. We can trace at least five methods of anxiety reduction but the key thing to remember here is the quantity of anxiety which the very act of decision making creates.

1. A.H. Maslow, _Motivation and P   nality_, Harper, New York, 1954. pp 80-106.

2. Leon Festinger "When Prophecy   ls" in Maccoby Newcomb & Hartley, _Readings in Social Psycho_   & Co. New York, 1958. pp 156-158.

Perhaps "life" forces cognitive dissonance. Perhaps it just "has to be this way". Whenever we must make a decision without being able to test it in reality ahead of time more privately then it seems that an extra amount of weight is placed upon the opinion of our group. This is in line with Festinger's views about the constant move toward uniformity.[1] It is not judgemental. Our role as planners of learning should be challenged by the concept, to somehow work for a community which is not so threatening.

For without any adjustment by the group, the individual will seek to reduce cognitive dissonance in one of the following ways:

1. He may change his _opinion_ about what the facts really are. If he has joined the church, and there is no reinforcement or support given him immediately after that decision, he may simply change his beliefs.[2]

2. He may change his _motivational content_, his learned motive, his hierarchy of mediators, his view of what is good or bad for him. Of course this same method of dissonance reduction can be channeled in positive directions as well.

3. He may _seek more information_. Most of the research suggests that someone who is seeking to reduce dissonance will read more, be more attentive to television, ask more personal opinions, etc. Someone who has just bought a new Ford tends to read more literature about the Ford than he did before making the purchase. It is in this area that many today are speaking of "double cost" in communication. We don't begin to understand advertising until we see how much is

1. Leon Festinger "Motivations Leading to Social Behavior" in Teevan and Birney, _Theories of Motivation in Personality_, Van Nostrand, NY, '64 p.160

2. Leon Festinger "Theory of Cognitive Dissonance" in Wilbur Schramm, _The Science of Human Communication_, Basic Books, New York, 1963. p.23

meant to reinforce after purchases have been made (with the hope,
of course, that there will be repeat purchases). Very few of us
judge something which we have purchased just on our personal evaluation
of it. The wife says, "How do you like my hat?" The new communicant
may be saying, "What do all of you think about what I have just done?"

4. He may distort his memory and perception. He may
adjust what he remembers about life before the decision and put
an extra "filter" in between himself and his present environment.

5. He may change his behavior.

This business of dissonance reduction has so many implications
to planned learning for adults that we do well to watch for it. People
will adjust by changing their opinions, motivational content, information,
memory & perception, and (if all this doesn't work) their behavior.

The positive uses of dissonance reduction are seldom employed
with deliberation. Whether one ellicits a public confession of faith,
a public statement on racial integration, a signature on a petition
to negotiate for peace or a march down Fifth Avenue - one is wise
to knowingly reinforce the decision in every possible way so that
dissonance is finally reduced in a cathartic but wholesome manner.

We have by no means addressed all the problems of motivation
in learning. In fact, we shall meet more of the same in our next
section on communication.

Chapter IV   DETERMINING THE IMAGE OF A PLANNED LEARNING PROGRAM

"The idea is a seed; the method is the earth

furnishing the conditions in which it may develop,

flourish, and give the best fruit according to its

nature. But only what has been sown in the ground

will ever grow in it, so nothing will be developed

by the experimental method, except the ideas

submitted to it. The method itself gives birth to

nothing."[1] -

                    Claude Bernard, One Hundred Years Ago.

A.   Introduction

        1. Difficulties to be encountered
        2. Defining the problem
        3. Stating the problem

B.   Methodology

        1. An initial total survey

              a. Open-ended questions.
              b. The proposed questions.
              c. Introduction for the
                  questions.
              d. Pretesting both the
                  introduction, and the
                  questions.
              e. Administration of the
                  survey.
              f. Analysis of the initial
                  survey.
              g. Use of the initial data.

        2. Determining the planned learning program
            image in life space.

              a. Osgood's theory
              b. A hypothetical case
              c. Further evaluation

_____

[1]Ray Hyman, The Nature of Psychological Inquiry, Prentice-Hall,
Englewood, New Jersey, 1964, p. 5

CHAPTER IV.   DETERMINING THE IMAGE OF A PLANNED LEARNING PROGRAM
A. Introduction.

Bernard's insight that the method itself gives birth to nothing, needs emphasis in our modern worship of computer-programming. Never-the-less, the method may help bring an implanted idea into a greater than expected concept.

As we pointed out in the first portion oftthis paper, most agencies sponsoring adult learning start out with preconceived ideas of what they think adults want to learn or need to learn. This student searched the literature, the religious education, and adult education doctoral dissertations abstracts since 1929, and found one hundred forty theses written on what adults should learn, but not any on what adults want to learn.

The idea to be elaborated here, and structured by a proposed method is this: it _is_ possible to determine what adults of a particular group would consciously most like to learn. It is possible to determine their image of what they _consciously_ would like to learn now.

1. _Difficulties to be encountered_. To determine what an adult consciously wants to learn is _not_ the same as finding out what he _really_ wants to learn. Because cognitive dissonance is almost always at work when anyone is asked a question, and because of efforts to please the questioner or a peer group, direct answers must be suspect.

When Professor Hall did his studies with the Navy and was followed by Wittson and Hunt in 1953, they were satisfied with reliability ratings of .58 to .91. They were working on a

psychological analogue to the selection, and rejection of U. S. Navy Personnel.[1]

Further experience, (over the last thirteen years) with their findings, has shown that with some modification, their scales produce a reliability of .97.

The point is that even with depth interviews, they couldn't be one hundred per cent positive of their scales before putting them to the test. Similarly, in our case, one must simply propose a method, try in every conceivable way to minimize cognitive dissonance, and then carefully evaluate the results in the world of adults.

2. Defining the Problem. To come up with an exact definition of any problem is deceptively obtuse. What are our prior considerations? We must keep in mind the following points:

* We are not necessarily interested in perpetuating a perpetuation of the Sequential Unit System of structured education. We want to avoid references to "more school," "courses," or "teachers."

* People tend to be self-conscious when asked questions by clergymen. We want to present our questions with the feeling that there is not necessarily a religious tone. Nor, is any individual being singled out. We want to generate the feeling that every adult is being asked.

* In the mere mention of "learning," associations, such as effort for study, time for classes, or money for tuition are often called up. We would like to get by these associations, if possible, to determine what would adults like to learn if all these "ifs" were not present.

---

[1]Arthur J. Bachrach, Experimental Foundations of Clinical Psychology, Basic Books, Inc., New York, 1962, pp. 10-12

* Anonymity is desired at all costs.

3. Stating the question. With these things in mind, our basic question is: "What would adults, beyond the sequential unit system of education in a given group, most like to learn"?

Note: There is no limit to chronological age.

No limit is set on subject, topic, or area of learning.

We want to find out conscious learning interests.

B. Methodology.

Our next step is to suggest a method which will give us the best validity within reasonable limits of money, time, and effort. Depth interviews are ruled out because of expense. Professional polling agencies could be used, if one were willing to spend some $8,000 per wave of questioning. Sample surveys are felt, in this case, to be too disturbing to the very community with which one would later hope to work.

1. An Initial Total Survey. The planner of adult, learning must decide which, and how large, a group of adults he would like to survey. It is felt that a total survey is the best method, if it incorporates the following:

a. Open-ended questions. It is felt that direct, open-ended questions that were "fanciful"to allay present pressures, straight forward to evoke respect and projecting into the future to better sense presently held conscious thoughts. It is felt that one reversed thought question is an indirect way of checking presently held conscious thoughts.

b. The proposed questions. With all this in

mind, the set of questions for the initial, total survey would be:

1. If you had the chance of taking a pill that would give you knowledge in anything, but you could only take one pill, what would that knowledge pill be?

2. Ten years from now what would you most like to know?

3. The biggest lack of knowledge you now have is....?

c. Introduction for the questions. It is felt that the following introduction should be made in standard (memorized) form, so that whatever evocative stimuli are transmitted will at least be fairly uniform:

"Say, while I think of it, will you help me with something some of us have been trying to do? Over the years, some of us have been asking adults three questions. We keep no record of any person's name. We are just trying to get a general picture. And though your answers are written down so that we won't forget them, your name will not be written down here or anywhere. I would appreciate it if you would help. I know you are busy, but this will take but a moment. The first question is..."

d. Pre-testing both the introduction, and the questions. In this initial or "sighting" round of information-seeking, it is felt that pre-testing is very important. A panel of at least twenty-five adults from different backgrounds is desired. One should try subjectively to get the "feel" of the responses. Should the questioning portion of the interview take place early or late? (At this point, it is proposed to introduce the questions at about the two-thirds point of the interview, giving time for a soothing-over

period after the questions. Our aim is to create as little
disturbance throughout the community as possible.

   e. <u>Administration of the Survey</u>. After the
introduction and questions have been pretested and adjusted in that
light, it is proposed that the interviewers contact every adult
within the defined group who is beyond the sequential unit system of
education.

   f. <u>Analysis of the Initial Survey</u>. It is felt
that the data obtained from this first round of interviews could
legitimately be put to a "hand sort analysis." This means quite
simply taking each card upon which one response is given and putting
it into a category which "seems appropriate." This student was
skeptical of such subjective methods (which were proposed by Dr.
Laurence LaShann at Union Theological Seminary). But after trying
this method with two small panels, the student found that indeed
the cards "seemed to fit" into three general categories. These
groupings might be labeled: <u>societal</u> (learning categories which
had to do with interpersonal life, e.g., marriage, international
peace, race relations, etc.); <u>objective</u> (areas of learning leading
to specific skills or understandings, e.g., how to ski, fly a plane ,
dance, etc.,); and <u>personal</u> (such introspective insights as the
meaning of life, religious faith, understanding one's real self
etc.)

   g. <u>Use of the Initial Data</u>. Next, what do we
do with what we now have? It is suggested that an analysis of the
data would give the planner of an adult learning program valid
guidelines for beginning a program among those adults. He would

want to promote such a program using the consciously expressed responses of those adults, and reinforce his communications throughout the learning program with frequent references to the wording expressed in the data.

If one feels a bit unsettled about proceeding on such tentative grounds, this is understandable. However, a survey of the literature shows such national adult education leaders as Sheats, Jayne, and Spence, simply saying "Adult educators should help identify unmet needs", and leave it at that!![1]

This is not, however, justification for doing nothing more to identify what adults consciously want to learn. Our next obvious step is to begin immediately to try to measure what the adults think about such a program, in which direction, and to what degree ought improvements to be made.

2. Determining the Learning Program Image in Life Space. In our first round of interviews, we by "hand factor analysis" condensed our data to three "appropriate guides." We now want to forget that data temporarily, and pretend that there were no such interviews. We want to start afresh, and see if now that the program is started, there are not more valid variables upon which the program is judged by adults (by both participants, and non-participants, those who are aware of the program, and those who are unaware of it).

Gertrude Schmeidler has stimulated the thinking of of many sociologists by what she calls "serial experimentation."[2]

[1] Paul H. Sheats, Clarence D. Jayne, Ralph B. Spence, Adult Education, Dryden Press, New York, 1954, p. 502

[2] Op. Cit., p. 246

She felt that if we are investigating a precisely defined variable,
we should examine a wide range of that variable. And, if we are
dealing with a concept, which is not precisely defined, we should
test a wide variety of situations to which that concept has been
applied. The reader will note that this is in marked contrast to
much social research where one concept is tested over and over
again within closely controlled, similar conditions to establish
reliability. We are, at this point in time, more interested in
validity.

3. Determining the Planned Learning Program's Image
in Life Space.

Nine years ago, there came out of Illinois a report
of a most ambitious attempt to measure semantic meaning in life
space. Osgood, Suci, and Tannenbaum had been trying to capture the
dimensions of a given word or concept, and measure those dimensions
(no matter how involved they might seem to the thoughtful
communicator).

a. Osgood's Theory. Charles Osgood had a clear
understanding, and a strong opinion of the representational mediation
process $(R_m - S_m)$. He felt that Hovland's earlier studies did not
hold up to real life because mere word association was not enough.
Semantic measurement by itself is inadequate because different
people attach different meanings to words with different weights of
meanings. S-R or Ss-R learning is not sufficient explanation for
dimensionality in semantic space. We must include a relationship
between mediation, and semantic space location.

Mark well here how other theorists have gone astray

at just this point, e.g., those who are on the current attempt to find "content measurement" of given communications. It is an attempt really to go back to Hovland's work on the S-R level.

Meaning (to Osgood) in psychological terms is: "Those cognitive states of human language uses which are necessary antecedent conditions for selective encoding of lexical signs in messages." (The word 'sign' here is equated with 'sign' in the representational mediation process).[1] He goes beyond linguistic meaning, the attempt to universalize morphemes and phonemes. He separates signs from significates (the actual objects) and aims for a centroid-factorization which we will try to elaborate in a hypothetical case.

In the semantic-differential method, we first go after as many word associations as we can get, then establish word-opposites, then try to measure where between those opposites a person will rate a particular word.

Osgood and those working with him found that a large portion of meaning of words can be accounted for in one dimension: the evaluative dimension. This included such word opposites as good-bad, beautiful-ugly, kind-cruel, etc. They found that most of the remaining meaning could be carried on two other major dimensions: strong-weak, and active-passive.[2]

b. A Hypothetical Case. To elaborate this in our hypothetical case, then, we would first ask participants in

---

[1] Charles E. Osgood, George J. Suci, Percy Tannenbaum, The Measurement of Meaning, University of Illinois, Press, 1957, p. 318

[2] W. F. Hill, Op. Cit., p. 190

our newly formed adult learning program to list as many adjectives
as they could, describing the program. Our next step would, by the
same method, be to ask for antonyms to those words. With these lists
of words and word-opposites, we would form what is called a "Kelly
grid" which we would then take to a panel of some fifty participants.
We would ask them if any of these words describes the program, and
if so, to check what other word comes close to describing what that
one word describes. In other words, if you think "friendly" describes
the program check other words which make you think of that quality,
e.g., "warm," "happy," "cool," etc. Low frequency relationships can
be omitted. Where high frequency relationships appear on the final
matrix, one or two adjectives can be used to take the place of all
the adjectives in that grouping. By factor analysis, the total
list of adjectives will be refined to yield a lexicon of much fewer
and more precise elements for describing the new program.

We do not want to limit our data to that coming
from just the participants. We want to know also what the people
think, who have heard our communications, but not participated, or
who have heard our communications, participated, and then dropped
out.

We want to dilineate three times periods: (I) when
most adults are learning about the program, but have not yet tried
it, (II) when the program is in full swing, and everyone has had a
chance to sample it at least once, and (III) after a still longer
period when everyone will have had ample opportunity to hear about
the program, whether or not they ever participated.

We also want to get quantitative answers to the

following three questions:

1. The learner is likely to attribute certain qualities to the program before even trying it. To what extent do these attributed qualities help to predict whether or not he will try the program?

2. Once the learner has tried the program he is likely to attribute certain qualities to it. To what extent do these attributed qualities predict the fact that he tried it?

3. To what extent can these attributed qualities help to predict whether he will continue in the planned learning program?

Surely, the reader will appreciate how answers to these questions are much more valuable than simple word associations. If we can get quantitative answers to these three questions we are a lot further along in understanding the meaning of our program to our adults, as it has been formed by their representational mediation processes!

To answer the first question, we hope to use the correlation between qualities attributed to a not-yet-tried program by the learner, and his subsequent trials of the program. Therefore, at the end of the first period, each panel member will be asked to rate the qualities of the not-yet-tried program on seven point scales, and at the end of the subsequent periods, he will be asked whether he actually tried it or not. Then for each learner, one tally will be entered in on the cells of the following tables:

Degree to which the learner attributed the quality to the not-yet-tried program (step I)

Quality 0

		1	2	3	4	5	6	7
Has the learner tried the program after attributing the qualities to it?	YES							
	NO							

This table permits the computation of the point biserial coefficient of correlation, which will provide an answer to our first question, namely the extent to which trying the program is correlated with the fact that the learner attributed this quality to the program before trying it. (How important was the "friendly" quality in trying the program?) To answer the second question the following table will be considered:

Quality 0

		Degree to which the learner Attributes the quality to the either tried or not-tried program (step III)						
		1	2	3	4	5	6	7
Has the learner tried the program before? (step I or II?)	YES							
	NO							

The correlation coefficient computed from this table will provide a quantitative answer to the question: to what extent does the quality attributed to the program depend on the fact that the learner has alread tried the program? In other words, did the learner "learn" the meaning from participation in the program or did he bring his meaning to the program?

As with the first question there will be as many tables and correlations as there are qualities under consideration. Finally, to answer the third question, the following table will be used:

Quality 0

		Degree to which the learner attributed the quality to the tried-at-least-once program (step II)						
		1	2	3	4	5	6	7
Has the learner repeated or stayed with our program?	YES							
	NO							

Here we hope to learn what qualities are essential for sustained participation in our program.

The information will be synthesized as follows. (As the reader may have noted, the basic features of this method end up with a relatively large number of tables for each of the three questions mentioned earlier. If 10 potential qualities (semantic scales of the new program) are considered for each of the three questions there will be 10 tables and 10 coefficients of correlation as answers.) In order to give a briefer answer to each of the three questions the following treatment will be used:

1. Factor analysis of the raw data, in order to reduce the 10 elementary qualities (scales) into a smaller number of qualitative factors.

Discriminant analysis of the factor scores, in order to show the comparative importance of the different qualitative factors.

This treatment will end up with the following table:

Questions

	(1)	(2)	(3)
Qualitative factor I	a	c	b
Qualitative factor II			
Qualitative factor III			

a. For example, the upper left cell of this table would show a coefficient which, compared with the other coefficients of the column, would tell us to what extent it is important for the learner to attribute the qualitative factor I to our new program in order for him to _try_ the program (question 1).

b. The upper right cell of this table will show a coefficient which will tell us the extent to which it is important for the learner to attribute the qualitative factor I to the new program _after_ he has tried it, in order for him to continue in our program (question 3).

c. The upper center cell will tell us the extent to which qualitative factor I is a result of the fact that learner has tried our program (question 2).[1]

The reader will note at this point that we now have an accurate measurement for the communicated, actual and ideal immages of this given program for this group of adults at this time and place. It would seem that this information would have _some_ predictive value for future programs as well.

Configuration of our program (3 factors)

- - - - Valuative
- Strong-Weak
-Active-Passive
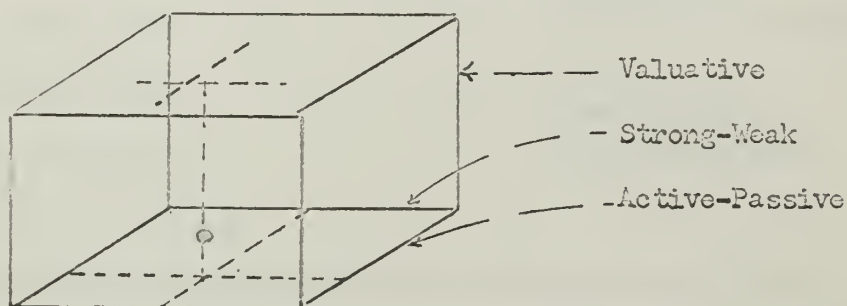
As for the time being we also have the data to locate the position of our planned learning in "life space". We can also locate the ideal image of these adults along with the images of our competitors.

C. Further Evaluation.

Our evaluations ought not to end here. There is still much to be done in the way of subjective "blending" of expressed goals of the leaner and our goals as learning planners. It is quite legitimate for us to evaluate our program as "participant observers".[2] We are, after all, trained to bring some insights not yet shared by others.

1. J.A. Howard, _Op. Cit._, Technical Appendix, p.22

2. Pauline V. Young, _Scientific Social Surveys and Research_, Prentice Hall, New York, 1949. p.203.
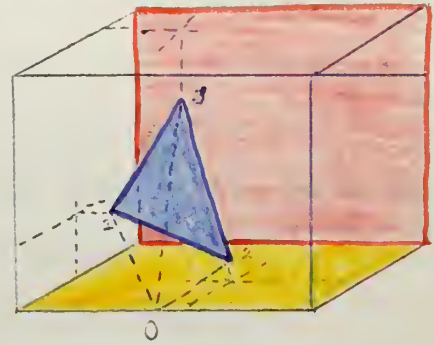
Looking at
our position in "Life
space" as well as our
relationship to the
ideal and to our
competitors, the final
decisions as to how we
build future programs,
utilize leadership, funds
and facilities along with
the work schedules of our
adults is still a somewhat
subjective group of decisions.

Example

Competing
  program - 1
Our
  program - 2
Ideal
  program - 3
Arbitrary
  point of
Measure-
  ment   - 0

$0 \leftrightarrow 2$ = our factored position
$0 \rightarrow 3$ = factored ideal position

$2 \leftrightarrow 3$ = distance and
        direction for improvement

$2 \leftrightarrow 1$ = distance and
        direction from
        competing program

      Kenneth Boulding has pointed out that there are at least
ten kinds of images which exist concurrently and within which any
given activity must be viewed.[1]

      We have our spatial image which clues us in to our location
in the space around us. We have a temporal image, our own calendar.
We adopt a personal image wherein we see ourselves in the midst
of other people and groups. Everyone has some sort of value image
for scaling parts of the total image. We have an emotional image
by which the other parts of the image are given feeling or affect.
We have a relational image which clues us in on regulations, mores, etc.
There is a psychological image that divides the total image into
conscious, unconscious and subconscious areas. We have an image
of certainty. There is an image of what is or what is not reality.
And there is what the British might call a "privacy" image.

---

1. Kenneth Boulding, The Image, University of Michigan Press,
Ann Arbor, 1959. pp 47-63.

It is felt that the objective data should be interpreted
with these images in mind on a continuing basis. Part of this may
be guessed at intuitively for purposes of starting programs. The
largest part of our effort should be in finding quantitative measurement
of the group's image of our planned learning experience. But surely
there is also room for subjective evaluations from a slightly
transcendent level (but still as "participant observer").

Herbert Hyman has found in observing such programs that
often very valuable concepts for future action emerge from unanticipated
consequences of a current program.[1] These range from such things
as unknown skills and use of leisure time to new alienation from
certain political groups and future friendship choices. We would
be wise to observe our program carefully for such consequences.

1. Herbert H. Hyman, Charles R. Wright, and Terence K. Hopkins,
Applications of Methods of Evaluation, University of California Press,
Berkeley, 1962. p.18

Chapter V   COMMUNICATION OF THE IMAGE TO ADULT CHRISTIANS

"Our aim is to develop an awareness about print,
and newer technologies of communication, so that
we can orchestrate them, minimize their mutual
frustrations, and clashes, and get the best out
of each in the educational process. The present
conflict leads to elimination of the motive to
learn, and to dimunition of interest in all
previous achievement; it leads to loss of the
sense of relevance. Without an understanding of
media grammars, we cannot hope to achieve a
contemporary awareness of the world in which we
live."[1]

A. The Source of Communication

1. Identifying the Source

a. unknown source - plain message
b. known source - unwanted message
c. right source - wrong self-image
d. correct image - incorrect source
e. conclusions about source problems

2. Technical Examination of the Source

a. communicative characteristics of
the source.

i. power
ii. attractiveness
iii.credibility

b. source characteristics in operation.

i. compliance
ii. identification
iii.internalization

c. synthesis.

i. receiving
ii. yielding
iii.retention

d. resulting effects of source
characteristics.

[1] Marshall McLeehan in Explorations in Communication, 1960

B. The Channel of Communication

    1. General comments.

    2. Technical examination of the channel.

C. The Message

    1. General comments

        a. Symbolization
        b. The perceived instrumentality

    2. Technical examination of the message.

        a. Graphic layout

            i.   size
            ii.   contrast
            iii. position
            iv.   illustrations
            v.   color
            vi.   print
            vii. readable/interest

        b. Content

            i.   fear-arousing appeals
            ii.   conclusion drawing
            iii. problem or solution
            iv.   one or two-sided
                  communications
            v.   goal
            vi.   style

        c. Context

            i.   Hendrik Kraemer
            ii.   Paul Tillich
            iii. A proposed context

D. The Receiver

    1. Specific personality Variables .

        a. Intelligence
        b. Anxiety
        c. Self-esteem

    2. Situation of the Receiver.

    3. How the Source appears to the Receiver.

    4. How the Channel appears to the Receiver.

    5. The Receiver's Time Schedule.

Let us turn to a more detailed examination of the communication process. The standard outline used by theorists today (introduced originally by Harold Lasswell at Yale) is: WHO says WHAT to WHOM, HOW with WHAT EFFECT? More explicitly:

Who is the source of communication.

What is the message, itself.

Whom is the receiver.

How is the channel.

What effect is the measured perception and
           retention of the message.

As Carl Hovland pointed out, communication as an art has had a long history, but as a science it has had a very short history.[1] Hovland, just thirteen years ago, called for a more comprehensive theoretical structure and systematic experimental proof of such hypotheses.[2] We shall try now to spell out some of the hypotheses that emminate from Lasswell's basic outline and, where possible, show how some of these have proven usefullness to planned adult learning.

A. The Source of Communication.

1. Identifying the source. An amazing confusion in adult life centers about the source of communication. The source is sometimes hard to locate.

a. Unknown source - plain message. Anyone who has worked in Christian education programs with adults has often bumped into statements of policy such as, "This is the way we do things

---

[1] "Social Communication" in Berelson and Janowitz, Public Opinion and Communication, The Free Press, Glencoe, Illinois, 1953, p. 181

[2] Ibid, p. 187

here." Or, "Doctor Smith feels we should study Luke," or, "the
Methodists tell their adults not to bother with dramatics." That
no official body has ever established an adult class policy in that
church, that Dr. Smith could care less if they study Luke or Philemon,
that the Methodists do use dramatics - all this - has no effect upon
the continuing communication. The message is plain. The source is
unknown.

We do not suggest that time be wasted in tracking down the
source of each spurious communication. It would be far more helpful
to consider the great number of sources which produce messages in
any institution. The pastor, the official board, the director of
religious education, and perhaps the church secretary may deliberately
originate a few communications. But each of their families, each
adult participant (and their wives and children) and each adult who
has been exposed to communication about adult programs but has not
seen fit to participate have plenty more to say about the programs.
The outsider who has never even been exposed to the programs, or
their promotion, will still, when asked, often have an opinion about
them.

b. Known source - unwanted message. Similarly, adults
are frequently surprised to be identified as part of the source of
communications they would never willingly espouse. Many churchmen
understandably rebel at being grouped with the "death of God" school
when all they are suggesting is a new form of witnessing to the
living God. Many students who followed Mario Savio in the Free
Speech Movement at Berkeley did not understand why the rest of the
country classed them with the "filthy speech movement" of Art Goldberg

the self-described "Maoist."[1]

c. Right source - wrong self image. Some churches and, those responsible for their adult programs, have never really come to terms with who they are and what they are to their neighbors (or to God). They have not yet, as Hendrik Kraemer suggested, begun to understand their own identity as source of communications.[2]

Without empirical evidence, some leaders assume that their image to the public is: "closed doors"; "a bastion of alien culture"; "relentless sects"; "big downtown churches"; "conservative religion"; "useful institution"; "divided and innocuous body."[3]

Mere intuition is not enough to be sure of one's image. There may, in fact, be no currently held image. Some of us, as Kraemer also suggests, do not even bother to ask, "Does anyone bother to listen to me when I speak? If not - why not?"[4]

d. Correct image - incorrect source. Perhaps the most vexing of all communications dilemmas is to recognize the success of other sources in projecting the image we had hoped to project. To know by intuition and empirical evidence that the local tavern evokes warmer feelings of fellowship than does our men's club or that the P.T.A. has a stronger impact on housing segregation than does our

[1] Lipset and Wolin, The Berkeley Student Revolt, Doubleday, Garden City, 1965, p. 340, 344

[2] Hendrik Kraemer, "The Problem of Communication" Union Seminary Quarterly Review, May, 1956, p. 22

[3] George W. Webber, The Congregation in Mission, Abingdon Press, New York, 1960, p. 30

[4] Hendrik Kraemer, The Communication of the Christian Faith, Westminster Press, Philadelphia, 1956, p. 10

social education and action committee is enough to make any of us

covet our neighbor's image.

e. Conclusions about source problems. We are not

at this point suggesting that we manipulate our source-image to be

more popular. What we have thus far suggested is that we:

1. Understand our own identity.

2. Check our projected image empirically.

3. Check on who else shares our desired
   image.

4. Check to see if the source of agency
   related communication regarding our
   activities is known or unknown, desired
   or undesirable.

Introspection by itself is not enough. It must be purposeful

introspection.

2. Technical examination of the source. Let us now look

at the source more closely. We shall try to relate the

characteristics of the source to their processes of influence and

the type of psycho-social behavior which these usually cause. These

characteristics usually co-occur, and we thus find ourselves dealing

with a combination of factors or a pattern rather than an isolate,

or a continuum.

a. Communicative characteristics of the source. We

note that the source can be credited with three communicative

characteristics: Power, Attractiveness, and Credibility.

1. Power – The power of the source is related

to the actual or potential control over specific rewards and

punishments on the part of the source in a given social structure.

2. Attractiveness – Attractiveness in a given

social structure. The _attractiveness_ of the source has more to do with the basic likability of the source to the learner.

3. _Credibility_ – _Credibility_ has received much attention as the "trust" or "believability" aspect of the source.

b. _Source characteristics in operation._ More important, however, is _the specific_ psychological process which each characteristic seems to ellicit. Indeed these characteristics really only become usable as we study _how_ they operate.

1. _Compliance_ – The power of our source effects _compliance_. The learner may or may not be interested in the content of the message. If he sees power as the main characteristic of the source, he will try to gain approval or avoid disapproval by some form of _ingratiation_.

2. _Identification_ – If attractiveness is perceived in connection with the source, then the learner tends to _identify_ in a role-relationship with the source.[1] This means that the learner will set up a relationship with the source which risks his own ego. _He casts his lot with the source._

3. _Internalization_ – Credibility has more to do with _internalization_. If the learner has a basic trust in the source, his value system tends to be congruent with the source, and he intends to internalize rationally or emotionally toward what is basically problem solving behavior. The source, in other words, becomes a deeply valued tool toward building a solution to a problem. _He decides to use the source._

---

[1] J. Howard, A Theory of Buyer Behavior, Columbia University, 1966, p. 820

2. Synthesis. If we were to outline these

relationships, we might suggest the following:

Communicative Characteristics Of The Source	Influence Process	Type Of Psycho-Social Game
Power	Compliance	Ingratiation
Attractiveness	Identification	Ego Defense
Credibility	Internalization	Problem Solving

Empirical data has been collected to give us helpful

guidelines in the use of the above outline. It will be noted

that power and attractiveness of the source may be quickly perceived,

e.g. in the personality of a strong and handsome teacher. But these

attributes vanish when the teacher leaves. Learning that has been

influenced by source credibility and the internalization of the source

tends to be much more durable.

Let us suppose that we wish to structure a learning

situation in an old area of interest. The field has been "plowed

many times," but we hope to bring adults through the field again.

Power and Attractiveness will have a much more useful emphasis

because we would here be working with previously established "sets"

that would be stimulated by our communication source. In an old, or

more familiar learning situation, the adult is faced with choosing

from within known alternatives. The power and/or attractiveness of

our communication is much more important here.

In a new learning situation, the adult is almost forced to

a problem solving process because there are no previously learned

evoked sets. Credibility of the source should be emphasized when we structure new situations.[1]

   d. Resulting effect of source characteristics. But let us go on to observe how these characteristics effect reception, yielding, and retention.

   The power of the source directly effects reception or awareness. It directly effects yielding. However, the power of the source can be too strong and set up an "attention vs. vigilance" conflict which impedes learning. Theorists such as Hovland, Janis, and Kelly have found that there is a curvilinear relationship between enough power to keep attention and so much power as to evoke defensive vigilance. If the power is too strong, the source may never be received (heard or seen).[2]

   Attractiveness directly effects receiving and yielding. The more likeable the source, the more the learner is apt to receive and yield to the message. Strong S-R relationships are apt to be established. We have known for centuries that "honey attracts more effectively than vinegar," but it is strange how clergy and adult educators ignore this!

   Communications theorists find little or no evidence for power and attractiveness effecting retention. However, credibility does effect retention. And if we look more closely at credibility,

---

[1] Ibid, pp. 8-24

[2] (The most obvious example of this is seen in the studies of communication in oral hygiene where excessively threatening messages about tooth decay, rotting gums, etc., were never even "heard." See Carl I. Hovland, Communication and Persuasion, Yale University Press, New Haven, 1953, pp. 23-52

we note that it has two components: trust and competence. We have a basic trust in the source and/or we may believe in the competence of the source in this particular area of learning.

We now come to what is called the "sleeper effect." Hitler understood this effect decades ago. The trust component of source credibility has a rather short life. Thereafter the proven competence of the source is seen to be much more important. Hovland, Weiss, and others determined that after about four weeks there was little difference in attitude retention between a high and a low credibility source. What counted increasingly was competence. This has frightening possibilities for the propagandist. It should also wake the churchmen to the awareness that if he wants to establish enduring attitudes, he had best not linger in his holding up his Bible and saying, "This is my authority." He already has less than four weeks to prove competence for enduring retention! [1]

_____
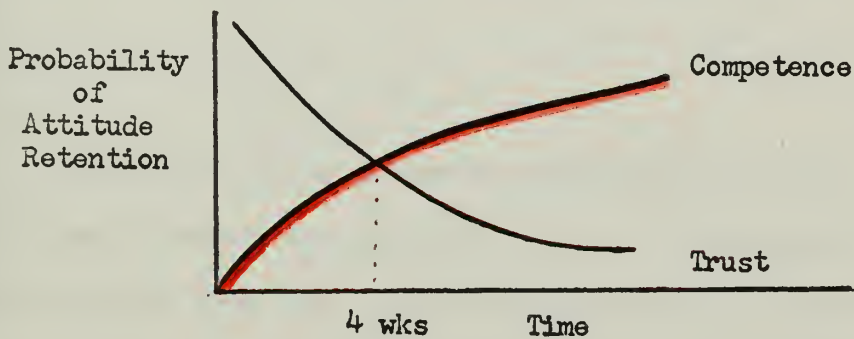
1. Ibid, p.66

Bauer and Hilibrand have found in several of their studies
that it is often better to introduce a message as coming from a
neutral source. And as we shall see in the next section, Herr
Goebbels' used just that technique to influence axis and allied
adult learning with his propaganda efforts. Attitude retention may
often be more enduring if the source is perceived as being neutral.

Before going further, let us diagram what we have thus
far said about the effect of the source upon receiving, yielding,
and retention.
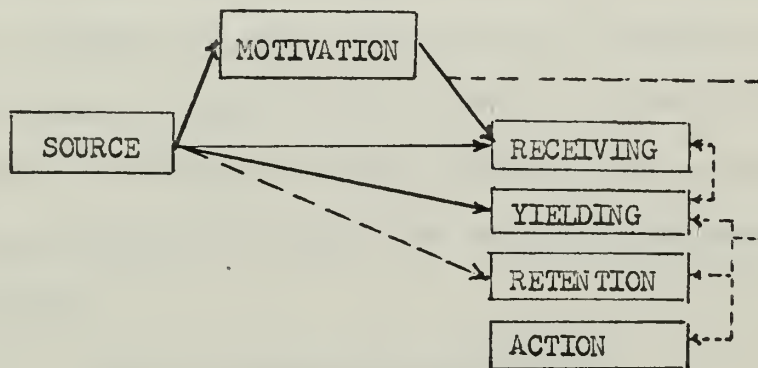
The solid arrows represent strong direct effect. The
dotted lines represent the secondary effect of the interplay of the
result-components upon each other once the process is energized.
In other words, the receiving result does effect the yielding result
because of previously learned "sets" and vice versa. Actually, the
source also has a direct effect upon the inner motivation within the
learner (once the source is perceived) and this energized motivation
will often have a directional component that may effect all of the
result-components.

B. The Channel of Communication.

1. General Comments. There is a lot of "hot" feeling amongst religious leaders about using mass media for religious communication. Actually, of all mass media (newspapers, radio, TV) less than three per cent of their space is devoted to anything remotely religious.[1] Some religious leaders are uncomfortable about using any mass media. Some see no problem at all.

Actually, in these pages, we are not thinking about communicating "religion" as such. We are trying to address the communication process in planned adult learning. It would be good to first consider the variety of channels that is laid before us. To codify these channels is not easy. We can start with verbal and non-verbal channels.

a. Verbal channels of communication:

Human speech	Dramatic plays
Prayer telephone	Radio
Personal letters	Books
Rumor systems	Periodicals
	Printed signs

b. Non-Verbal channels of communication:

Photographs	Symbolization of
Paintings	science
Drawings	Formulae, etc.
Silent movies	Human gesture
Non-verbal music	Body motion
Displays of material	Posture
things	Tone of voice
Design mathematics	Dance
Personal dress	Use of time
Habits	

---

[1] Roland E. Wolseley, Report from the Federal Communications Commission

c. <u>Combined verbal and non-verbal channels of communication</u>:

<div align="center">

Schools	Television
Churches	Sound movies
Businesses	Athletics
War	Delinquency

</div>

Some theorists codify by personal and impersonal categories. But again there are channels of communication which defy such tight "boxes." Is a church or a business "personal" or "impersonal"? Well, it depends. Is a particular piece of correspondence "personal" or "impersonal"? Again, it depends.

What is more important to us here is to note what practical implications there are for the different media. Take the difference between printed and electronic media.[1]

<u>Printed Media</u>	<u>Electronic Media</u>
1. Requires the ability to read	1. No special training required
2. Usually experienced individually	2. Usually experienced in company
3. Taken in small doese	3. Taken in large doses
4. Relatively slow diffusion	4. Very rapid diffusion
5. Can be re-read and checked	5. Generally not re-observable
6. Relatively inexpensive to produce, but costly to the receiver	6. Very expensive to produce, but relatively cheap for the receiver
7. Created for minorities of varying size.	7. Created for majorities.

Again, it is hard to build "water tight" comparisons. Public prayer (non-electronic) can be said to be geared for mass participation. And the electronic prayer telephone is designed for individual use. The point here is not to get lost in minutia, but to recognize the varieties of channels and the varieties of

---

[1]Gilbert Seldes, "Communications Revolution" in <u>Explorations in Communication</u>, Beacon Press, Boston, 1960, p. 196

implications.[1]

We must even risk appearing mundane, and suggest that we as communicators fail to note:

How many and who read old English script in church advertisements?

Who is able to read billboards next to highways? Who travels by car?

Who is able to see our church's billboard? Who is on foot?

What does the church building itself communicate? Who ever actually sees the church interior?

Obviously, channels have different capacities. Radio has no visual stimuli. Most people can read five times faster than they can listen. Print is therefore more efficient in transmitting many words in a short time. It is possible to communicate to illiterate people by radio and television, (though not by any manner automatic), and impossible by print. Yet, who from the church ever stops to question the capacity of communication channels? What effort is made to see which groups are excluded by our choice of media?

Paul Lazarsfeld holds that when we speak of personal channels of communication, we must also speak of "detours of influence." He feels that information from public leaders and the mass media is detoured through "opinion leaders" to other people.[2]

----

[1] James E. Sellers in his The Outsider and the Word of God, p. 182, points out for example, that the Fifth Avenue Presbyterian Church is known to have drawn over 800 calls per hour with its individualistic, electronic channel - the prayer phone.

[2] Malcolm Boyd, Crisis in Communication, p. 27

He also holds that people who listen to "opinion leaders" are more likely to seek information in other channels, e.g., reading serious news. His data suggests that we develop habits around communication channels. Women, who listen to the radio during the day, are more likely to listen to the radio at night. People who "read the book" are more apt "to go see the movie." People who listen to serious news, are more apt to read about serious news.[1]

Yet, many of us in the religious educational field tend to think of channels of communication as if they were sterile of implications or habit patterns. We can prattle off the variety of channels we use, e.g., movies, film strips, flannel boards and the plethora of audio-visual aids (about which there is always so much talk, and so little action). We are conscious of our newsletters and correspondence, our Sunday bulletins, and our telephone conversations, but we pause not to reflect on their implications.[2]

Finally, for those who worry about the ethics of using some channels as against others, John Bachman sums it up, "The media are seen to be neither magically beneficial, nor inevitably degrading; they are part of an imperfect world, subject to perversion, but also subject to reclamation and enlistment."[3]

---

[1] Paul F. Lazarsfeld, "Audience Research" in Bernard Berelson and Morris Janowitz, Public Opinion and Communication, The Free Press, Glencoe, Illinois, 1953, pp. 337-343

[2] John Harell, Teaching is Communicating, pp. 53-120

[3] John Bachman, The Church in the World of Radio-Television, Association Press, New York, 1960, p. 25

2. Technical Examination of the Channel.

In our diagram on page 91 we noted that the channel
has a direct effect on receiving and yielding. We may also note that
there is little effect from the particular channel upon motivation.
There is, however, an important feedback relationship between
yielding, and receiving once the communication process has started.

Stimuli integrations, as we said in our section on
learning, are chained by contiguity. They "link" because of
usually being found near each other. Rewarded experience does not
have a heavy role in their formation. Feedback from certain
mediators associated with the stimuli will effect the information
stored in the learner, and will help him make new stimuli
integrations as he meets new information. But the key word with
stimuli integrations is "contiguity."

Now, obviously, no person is going to receive all
the stimuli which are projected at him. The average person is
subjected to about 15,000 messages every day. It has been found
that the average person consciously receives only seventeen per cent
of those messages.[1]

The channel does have an effect on how much is
received. If the channel is one toward which the person is alert
or "vigilant" there is greater probability of acceptance. On the
other hand, some channels have brought about an attitude of
resistance or "defense." We have known for a long time that people
develop resistance toward 'money appeals' from their church. They
also develop defenses against the channels in which those appeals

---

[1]John A. Howard, Op. Cit., pp. 8-35

are carried. Thus many communications from churches are ignored, letters are thrown away unopened. People have raised their level of defense. If we were to diagram this, we could determine the point for each channel where people would become defensive rather than vigilant.

Probability of Stimuli Integration

Defense

Vigilance

Number of exposures in the same channel
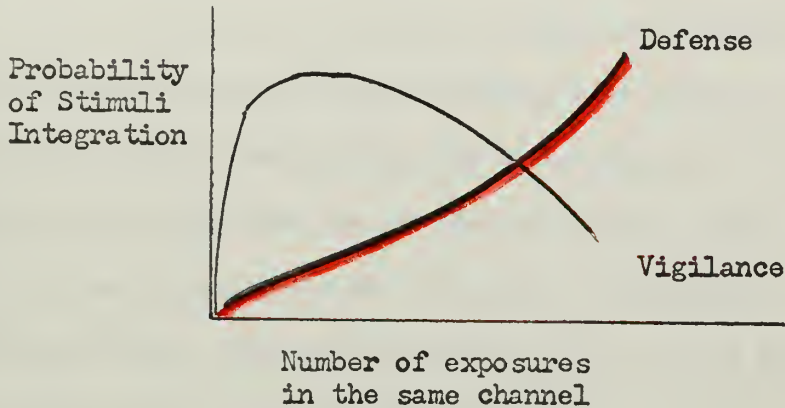
The probability of stimuli integrations being formed would drop after a given number of exposures in the same channel. However, it is important to remember that some frequency in the same channel must be maintained or our target adults will not be vigilant toward our stimuli. Perhaps a balance, or a "Gestalt" of many channels is called here.

When we discussed motivation, we mentioned that the context or "set" in which the stimulus integration is presented and the insufficient information in the stimulus presentation itself or "hint" combine together to create an additional motivational state through NSPS which, if not too high, produces vigilance. This is called "paying attention" to the stimulus. Thus the fixation to a given stimulus integration in decoding is made more probable. Another way of saying it is that motivation helps to "tune up" the

integrations, and to help attention and reception.

The combination of moderate motivation and moderate acquaintance with the channel of communication seems to be the optimum balance desired.

One should not forget the cultural envelope of the channel, that elusive, but important "setting" of each channel. Most newspapers and radio-television companies have gone to a great deal of expense to obtain demographic data which they are all too ready to provide to any who want to use their channels. They list their audience by sex, age, residence, vocation, educational level, household equipment, type of vacations, etc., etc. A wise choice of channel would include such demographic knowledge of that particular medium. The church has not been free of wastefulness in its use of the mass media. We so seldom stop to think about just who ever receives what we send out, and who is excluded from most church channels.

C. The Message.

1. General Comments. The key word about our message is testing! Testing for feedback is a universal need and a virtually universal omission. The major problem within religious circles has been the assumption that the message is received as it is projected. A great deal of "fuzzy" thinking about symbolization and signification has misled even the greatest theologians. The most basic, secular primers on communication thunders out at us, "Never assume that meaning can be communicated!" People assign meaning to messages they receive. People select mediators or images which they then attach to incoming messages.

a. Symbolization. Harold D. Lasswell was one of the first secular communications theorists to explode some of the mythology about symbols. He noted a great deal of weight being placed on national symbols, symbols for revolutions, etc. He noted that symbols do not unite all those of a supposed common cause. "Quite often," said Lasswell, "persons are related to the same object without a common externalized symbol of the object."[1] He searched for national symbols in pledges of allegiance, flags, veneration of constitutions, national holidays, possession of a distinctive vernacular language, and he found some which were quite circumscribed, e.g., "Ghandi." But none of these symbols could be said to have the exact same meaning to all recipients.

George Herbert Mead pointed out that it is the relationship of a set of responses in the individual himself which makes a significant symbol.[2] A more modern theorist, David K. Berlo, puts it even more bluntly, "Meanings are in people. They are the internal responses that people make to stimuli....Meanings are never fixed....No two people can ever have exactly the same meaning for anything....Many times two people do not even have similar meanings...."[3]

As the secular theorists understand symbolization, then, symbols cannot be said to contain meaning. People attach meaning. When we turn to the religious theorists we get quite a different view. Eugene A. Nida made an attempt to explain the

_____

[1] Harold D. Lasswell, "The Nature of Public Opinion" in Bernard Berelson and Morris Janowitz, Public Opinion and Communication, Op. Cit., p. 33

[2] George Herbert Mead, "Thought, Communication and the Significant Symbol," Ibid, p. 157

[3] David K. Berlo, The Process of Communication, p. 184

relationship of communication to mission. As he got into the
problem, he recognized some sixty phonemes (similar sounding
speech sounds) and studied morphemes (which he defined as minimal
forms of speech _having meaning_).[1] Immediately, Nida is on a
different track from the secular theorists!

Five years earlier the loveable, Christ-like,
Lewis J. Sherrill, made the same mistake. As we noted in our
introduction, he wrote, "While a symbol serves to communicate
meaning...."[2] Again, he was immediately in opposition to secular
theorists. Sherrill had more to say about the nature of symbols.
He held that Biblical symbols "are by their own nature evocative."[3]
Now, symbols may or may not be evocative. It depends on whether or
not the symbol is ever consciously received, the prior experience
of the receiver with similar symbols and the particular stimuli
integration, and mediator which happen to be selected by the
receiver. Furthermore, most evocative symbolization takes place on
the integration level of learning (where chaining takes place).
And such stimuli integrations are below the level of awareness. It
is most difficult to manipulate so-called "evocative symbols." They
are, by past experience, more a part of the transaction between
culture, and the individual _as he sees his culture_! In every case,
we need to test, to get feedback from the recipient as to what
meaning _he_ has assigned to the symbols we projected at him.

---

[1] Eugene A. Nida, _Message and Mission_, Harper & Row, New York,
1960, pp. 63-135

[2] Lewis J. Sherrill, _The Gift of Power_, Macmillan Company,
New York, 1955, p. 124

[3] _Ibid_, p. 125

Perhaps these men were influenced by T. S. Eliot's theory of the objective correlative in which he held that only through the use of words that evoke exact and striking images can an emotional response be produced in the reader.[1] It is terribly, presumptuous to challenge Dr. Sherrill and T. S. Eliot. However, one is forced to conclude that their ideas about evocative symbols will only lead to further misunderstanding. In a way, it is a wishful attempt to avoid or short-circuit a great deal of difficult study. The symbol itself has no control over how it will be integrated with other stimuli and attached to particular mediators.

b. Perceived Instrumentality. In fairness to the good religious people referred to above, they are probably (this student has not tested for feedback!) equating symbols with perceived instrumentalities. That is, over a period of time, some words and phrases do have for a given group of people a commonly perceived meaning in a given context. Research has disclosed that perceived instrumentalities are quite rare.[2] Conditions which favor the formation of a perceived instrumentality are the lack of other words competing for association with the mediator and the mediator, itself, being easily identified by the source of the communication.

Even commercial experts make expensive mistakes in thinking of perceived instrumentalities. One study speaks of a company selling a household product, emphasizing that it "works faster." A consumer survey revealed that fifty-eight per cent of the people

---

[1] Jurgen Ruesch and Weldon Kees, Non-verbal Communication, University of California Press, Berkeley, 1956, p. 14

[2] Howard, Op. Cit., pp. 8-50

who used the brand said that they did so because it "is easy on the hands." Only two per cent mentioned that it is "quicker."[1]

Over a long period of time within one congregation, which is very stable in membership,(and how many are stable in membership?) it might be assumed that some symbols become perceived instrumentalities. However, it would seem that the risks involved in making these assumptions far outweigh whatever convenience might come from their use. This should be kept very much in mind in preaching, teaching, and all our communication efforts!

[1] Loc. Cit.

2. Technical Examination of the Message

Let us complete the diagram of the effect of the components
of communication upon the psychological variables of the receiver.
We noted earlier the effect of the source and the channel. Adding
now the message we see:
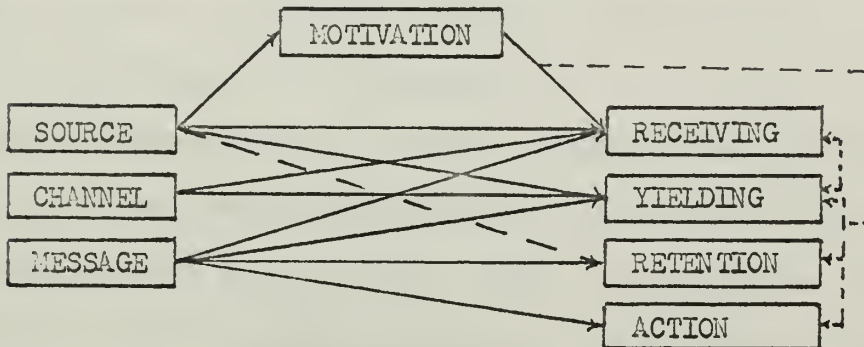
We note immediately that the message is the <u>only</u> component
which effects both motivation and <u>all</u> the psychological variables.
Let us then consider some of the technical aspects of the message
and their effect upon the psychological variables of the receiver.

a. <u>Graphic Layout of the Message</u>. Traditionally,
layout has a number of elements: size, contrast, and position. We
shall add in this category illustrations, color, other graphic
elements, and brevity.

Layout is meant to do two things: (1) provide reward to
the reader or viewer either by satisfying some of his motivation,
satisfying him aesthetically or entertaining him, (2) making it
possible to receive the message with the least possible effort.
Layout is therefore a key step in communication.

i. <u>Size</u> is certainly an attention getting factor.
Nineteenth Century architects in our country knew this as they
designed churches with higher and higher steeples. It applies as
well to print. A full page story or advertisement will almost
always attract more readers than coverage of just half a page. But
there is <u>not</u> a direct relationship between number of readers and
the size of the copy. Extensive readership studies tell us that the
ratio can be determined in the following way. If "N" = the
percentage of readers who note a story or advertisement of a given
size and "x" = the predicted percentage of those who will note the
story or ad twice the size, $x = 2N - .01N^2$.[1] In otherwords, using
this formula, we can determine the optimum size for our copy given
a fixed budget and a minimum desired readership.

The size of the copy should also be considered when we
want to aim our message at a new or old group of readers. Larger
copy attracts a greater proportion of new readers. On the other
hand, we can get by with smaller copy, and still get readership from
old readers.

ii. <u>Contrast and borders</u> influence receiving. When
stimuli link in integrations the process is helped by a phenemenon
called "closure." Contrast and borders help closure. For example,
the following is helped by closure with just a slight addition of ink.

---

[1]Howard, Op. Cit., p. 8-36

borders, or heavy dark masses against a light background help attract attention to a layout. (A study of the communications from "New Forms of Mission" by this student in 1965 showed that very few churches or agencies bother to heed the advice of professional communicators even in such simple things as contrast on the front covers of their literature.)

iii. _Position_ of the story or advertisement within a given newspaper or periodical is important and has received much research attention. Anastasi and agencies such as MRCA and J. Walter Thompson have found that there is a higher readership of from thirty to sixty-four percent of the cover pages as against the inside pages of newspapers and magazines. In commercial media, the cost of outside positioning is usually twice the cost of inside positions. So, again, this factor must be considered within our total communication strategy.

Position of a story, or a notice, is important in two other respects. Over a period of time, readers develop habits of where to look for a particular item or subject (they learn where to look for the editorial, the sports news, the comics, the classified ads, the church news, etc.). There is wisdom in being _consistent_ about position. The other aspect to keep in mind is our problem of integrating stimuli. It increases the probability of making successful stimuli integrations, if we place our story or notice near other similar stimuli. People have known this in an informal way for decades. Why do four gas stations situate themselves on the four corners of one intersection? Why do four churches do the same thing? They have learned (perhaps without realizing it) that more successful

stimuli integrations are made when there are similar stimuli in close proximity.

More and more today, we are noticing that some notices and advertisements are being positioned in more than one place in a given edition. Walter G. Mitchell has determined that it takes an average of eighteen exposures before new readers will notice for the first time any of his best layouts.[1] Some realism is called for on our part, then, when we wonder why not everyone knows about the church supper next week - for after all, we put it in the newsletter (once!).

iv. Illustrations have long been acclaimed in their advantage over mere words. Technically, every illustration is a cue. Stimuli integrations are speeded and reinforced with these kind of cues. Indeed, we might theorize that as an event or message becomes more difficult to describe with language, the greater is the need for illustration.

Professional illustrators know a certain amount about which types of illustrations will attract the most attention. For example, it has been determined by Dunn, Anastasi, Starch et al, that the illustrations of greatest attention value are: 1. Babies, 2. Mothers and babies, 3. Animals, 4. Personalities, and 5. Food pictures. But these pictures do not always go with the story or notice we wish to communicate. Again, we need to make a strategic decision.

Generally speaking, photographs have the advantage over

[1] Lecture at Columbia University, 9 November 1965

drawings or paintings in measurable qualities of liking, believability, and recall. However, almost without exception, humorous illustrations are better expressed in cartoon or drawn form. If our aim is to create the impression of absolute accuracy, we had best use photographs. If we wish to generalize, then drawings may be more advantageous.

Illustrations affect yielding in two ways. (a) Many illustrations by past experience come to have a connotative effect. They help attach a stimulus integration with a particular mediator. They do not guarantee this, but they help. For most American Christians, an Easter Lily will have a connotative effect on our cognition of the mediator, Easter. For others, it may bring up the mediator, "a sick room." (b) Illustrations also affect yielding by making much more accurate the visual decoding process.

v. Color really deserves a separate thesis for itself. A growing amount of research is, unfortunately, mixed with a growing amount of confusion about the importance of color in communication.

Color has the following advantages:[1]

1. Attracting attention to the illustration.

2. Representing the objects with complete fidelity.

3. Emphasizing some special part of the message or object.

4. Suggesting abstract qualities appropriate to the goal.

5. Creating a pleasant first impression.

6. Creating status for the object being illustrated.

---

[1]Thomas B. Stanley, The Techniques of Advertising Production, Prentice Hall, New York, 1954, p. 59

7. Fastening visual impressions in memory.

It is quite obvious that these advantages have a marked effect on the learner's psychological states of receiving and yielding.

Ernest Dichter claimed that the "most phylogenetically primitive emotional reaction can be induced by color. This dimension precedes developmentally all other basic areas."[1] Dr. Dichter does not give supportive data for this claim. More by intuition perhaps, he goes on to claim, "A simple blotch of intense red, for example, will readily induce associations in the respondents with "heat", "fire", "blood", "loudness." Combinations of black and red overlapping in an unsystematic order readily invoke "anxiety" and "depressive" reactions."[2]

Indeed, a great deal has been written in the area of color which needs to be looked at very critically. In fact, this should be the key concept: testing for feedback. When actually tested, these theories usually turn out to be true only under one given set of circumstances.

The lineal order of color preferences, for example, varies from survey to survey. Louis Cheskin, who is well known for his work with color, came up with a list of color preferences which was virtually reversed by a study done by the Kodak Company (using 21,060 observers) six years later.[3]

Color preference will often depend upon the color

---

[1] Ernest Dichter, *The Strategy of Desire*, Doubleday, New York, 1960, p. 130

[2] *Loc. Cit.*

[3] Louis Cheskin, *How to Predict What People Will Buy*, Liveright Publ., New York, 1957, p. 174

background against which a particular color is displayed, and upon

the order in which the colors are displayed.[1] One could vary the

list of preferences by changing the background against which colors

were displayed and by changing the order in which colors were

presented to test panels. Cheskin astutely recognized that the

color toward which people express favoritism is not always what

they actually use.[2]

What we see here, then, is an attempt to do with color

what others have tried to do with symbolization - inferring that

specific colors have specific meanings. This simply will not stand

up to the data. We must test for feedback, if we are to learn what

meaning a particular color has to a particular group. This would

apply to the decoration plans of a church school, the color used in

choir robes, newsletters, and even the tents at a family camp.

From a financial point of view, much care needs to be

taken in the use of color in illustrations. Using two colors

against four colors may not always be the cheapest alternative!

Most research agrees that adding two colors increases readership

only one percent, but increases cost some seventeen percent. However,

four-color illustrations increase readership on an average of

fifty-four percent while costing forty-four percent more than black

and white illustrations.[3] Thus, in terms of increasing readers,

four colors are cheaper than two.

---

[1] R. W. Burnham, R. M. Hanes, C. J. Bartleson, Color: A Guide
to Basic Facts and Concepts, John Wiley & Sons, New York, 1963, p. 208

[2] Louis Cheskin, Op. Cit., p. 194

[3] Howard, Op. Cit., p. 8-40

Without question, color will have a _connotative_ effect
on the mediators which recipients of our message call up. However,
the particular channel of stimulus integration to mediator is by no
means automatic. It should be tested for validity.

vi. _Printing types_ are important not only for legibility.
The size, shape, and style of print have definite relationships to
the integrations that we make, to our receiving state.

Some theorists have pointed out that sometimes if copy is
slightly illegible that the resulting frustration will raise the
motivational state of the reader. But others feel that increasing
the motivation from the nonspecific projections system (NSPS) by
this method usually results in going above the optimum level, and
what we then get is defense or withdrawal. Again, it is the old
"see saw" of trying to get some vigilance, but not too much for fear
of getting defense.

Much research has been done to measure the effect of print
in different colors. Black against either white or yellow seems to
be read faster than any other combination.

Perhaps the key to printing types is familiarity. Paul
F. Lazarsfeld summed this up, "People look not for new experiences
in the mass media, but for a repetition, and an elaboration of their
old experiences into which they can more easily project themselves."[1]
Thus, we should really pursue feedback in the style of print we are
using if we in fact wish to speed up the process of visual decoding.
The only significant rule which this student could find for linking
a specific type style with a given situation was that of using lower

------

[1] Paul F. Lazarsfeld, _Audience Research_ in Berelson and Janowitz,
Op. Cit., p. 343 -

case letters for headlines when quick decoding is at a premium.
The remainder may be summed up in finding out what is most familiar.

Perhaps because that is such a simple idea most people
ignore it. At any rate most religious communicators ignore it.

Back in 1875, long before Madison Avenue's market research
battalions, there was a Russian professor of agriculture who was
really serious about communicating ideas for farm improvements.
Apparently he had friends in the Russian post office. Some how
he managed to intercept thousands of letters written by farmers to
other farmers. He really wanted to know the best idiom for his
agricultural bulletins.[1] It is not recorded whether or not the
farmers ever discovered why their mail was late!

Say this for some of the modern "MR" people - they are
willing to spend hundreds of man-hours finding out the best idiom,
type style, layout, etc. from panels of their target audience whom
they are willing to pay for opinions. Complete theaters have been
built to pretest commercials, measure pupil dilation for interest,
etc.

And why do commercially oriented people do all this? Very
simply - they have found that they can not afford not to do it.
Their investments in new products and promotional campaigns are
too heavy (some $14,000,000,000.00 per year!)

Because commercial enterprises are willing to spend four
times the total income of all charities and churches in our nation
does not mean that we should surrender. We should do what research we can.

---

1. J.R. Kidd, Op. Cit. p.194

vii. Readable interest is used here to describe the combination of illustrations, brevity of description, and personal interest which together make a given message readable. After pouring over what some of the communications theorists, e.g., Rudolf Flesch and Wilbur Schramm et al, had to say about readability, this student feels that what is needed is a simple formula which laymen can use to test their own copy. Spending a great deal of time and money one can get a more accurate measure of readability. What seems more important is to have a useful tool as an initial check on readability.

Rudolf Flesch developed a series of tables in which he correlated the number of syllables, personal references, suffixes, and prefixes with the tested reading level of given ages. To test one chapter of copy by his method takes the better part of a day.[1]

The student would like to propose the following formula listing much the same criteria, but in a form which should take no more than five minutes to apply.

$$10P \frac{L}{W} \frac{S}{W} + PW + AV + RT + SC + FL) = \text{Reader/interest}$$

In this measure:

P = no. of pictures
L = no. of agate lines
W = no. of words of copy
S = no. of syllables
PW = no. of personal words

AV = active verbs
RT = reader ties, demands for action or answers
SC = source credibility
FL = follow-up cues, location, phone number, etc.

Ordinarily one would simply take a sample of copy to be tested and substitute values accordingly. Perhaps four column inches would be enough. The important thing here is to keep samples to the same size. The number of pictures in that section of copy

---

[1] Rudolf Flesch, How to Test Readability, Harper, New York, 1951

(times ten) would be multiplied by the following total sum: the
number of agate (printer's) lines (14 to the inch) and the number
of syllables divided by the number of words of copy; plus the
number of personal words (nouns or pronouns) in the sample; plus
the number of active verbs; plus the number of times the copy tries
to ellicit some response from the reader; plus the number of credible
sources; plus the number of follow up hints or cues about the agency,
e.g., location, phone number, person to contact, etc. A typical
sampling of newspaper advertisements over a six month period by
this student showed the following relative scores:

> Marble Collegiate Church: 17
>
> The NYC Protestant Council:90   (Note the effect of one
>   illustration)
>
> West End Collegiate Church: 5
>
> The Community Church of NYC:9

The highest reasonable score for a given sample would be about 175.
Just the act of testing copy with such a measure as this has the
effect of making one more conscious about using words with few
syllables, short sentences, reader ties, illustrations, credible
sources, and follow-up cues.

      b. Content. The content of the message has a definite
effect on the learner's motivation. This is a two-fold effect.
There is a change in the order of hierarchy of motives which we
spoke of as _drive_ stimuli (directional) and a change in the level of
expectation or _arousal_ which we spoke of as nonspecific projection
systems (NSPS).

        i. Fear-arousing appeals tend to raise the NSPS
level of the learner. In the experiment by Janis and Feshbach,
where groups of high school students were given communications

about care of teeth which had increasingly strong fear-arousal warnings, e.g., from mere mention of cavity formation to such scare items as paralysis and blindness, a check of the actual resultant behavior showed that the group most changed was the mild appeal group and the group least changed was that which received the strongest fear-arousing appeal.[1] What was found here was another example of the defense vs. vigilance "see saw." The obvious conclusion is that fear arousing appeals should be used very cautiously lest we create defensive blocking instead of awareness and vigilance. Our more vigorous evangelists apparently do not see the validity of this phenomenon. They tend to pour on more "hell fire" when they see attention lagging. They often "block" all future communication.

ii. Conclusion drawing has always been an open question to the professional communicator. Should he simply present all the facts and let the learner draw his own conclusions? Or, should he continue on and communicate the conclusion which he wants the learner to make? The data suggests that the answer to this question depends on other variables, e.g., intelligence level, and educational background of the learner.

It has been found that conclusion-drawing helps the receiving state of the learner, but has little if no effect on the yielding state of the learner. This phenomenon is directly related to our next.

iii. To communicate a problem or a solution? Again there are attendant variables. The data seen by this student

_____

[1] See also Lucas and Benson, "The Relative Values of Positive and Negative Advertising Appeals" Journal of Applied Psychology 13:274-300

suggests that if the given communication involves a "higher" type of learning, i.e., concept formation or higher, it is best simply to state the problem, and not draw conclusions. It follows that when the aim is to transfer knowledge along the lines of automatic response behavior the conclusion must be presented.

Another aspect of this problem has to do with the nature of the material to be presented. Does it lend itself to "chaining"? Is there a logical sequence of ideas within the material which is easy for the learner to grasp? If the sequence is difficult then the solution had best be included. The reasoning ability of the target audience would also be a factor here.

iv. One and two sided communications are still another dilemma. The data shows inter-relationships of all four points.[1] In a one sided communication, if the originator of the message is trustworthy, it is better to draw a conclusion early on. If the learners are quite sophisticated, it is better to have the conclusion late in the message. This dilemma might be called another "see saw." The law of recency suggests that the last point mentioned is best remembered. It must be weighed against the law of primacy which claims that the most important point is the one best remembered, as coming first in the argument.

Now when it is decided to present two sides of an issue which side should be presented first? Again, the law of primacy says that people will remember the argument better if it is the first one they have to think about. The law of recency says that they remember

---

[1] Carl I. Hovland, Irving L. Janis and Harold H. Kelley, Communication and Persuasion, Yale University Press, New Haven, 1953, pp. 99-120

better if our side of the argument is presented last. It seems like a hopeless "see saw."

Actually, the data suggests two guidelines. If the subject matter is one of declining interest then we should use the law of primacy and put our argument first. If the subject matter is of increasing interest, we should hold our argument to the last. One might say that these guidelines do not need data. They seem logical in themselves. They are. However, the typical communicator never stops to think about them. The data only supported what seems like reasonable guidelines.

We have intimated that if there is a great deal of opposition to our position that more effect is gained by a two-sided argument (presentation). Hovland found over the years that in composing our communication we are wise to mention the main arguments against our position at the outset, <u>especially if these are not easily refuted</u>.[1] He found that it is wise to also present early the appeals to the motives of those members of the audience opposed to our point of view. It is better, according to Hovland, not to make any refutation of opposing views unless obviously compelling, and strictly factual refutation is available! Refutations are best left for the last portion of our message, if we do in fact decide to use them. The key idea throughout this phenomenon is to avoid letting the audience identify themselves as members of the opposition.[2]

---

[1] <u>Ibid</u>, p. 106

[2] <u>Loc. Cit.</u>

And, you may ask, just what is all this fuss about? What is the use of worrying about this in the long run? The point is, especially if our audience is being exposed to counter-persuasive communication, that by our mentioning their arguments in _our_ communication we have already "innoculated" our audience. According to Hovland's data this tends to have the same effect as innoculating with a few bacteria against the mass attack which might come later. It makes the recipient more "immune."

It has also been found that two-sided arguments assist _retention_. Professor McGuire, who is a proponent of this "innoculation" theory, did an experiment with high school youth exposing one group to a one sided argument saying that Russia lagged five years behind the United States in the production of atomic weapons. Sixty-four percent accepted the message. Another group was exposed to a two-sided argument saying that there was some question as to whether Russia was five years behind the United States. Sixty-four percent of the second group accepted the premise that the United States was five years ahead. A few months later, when the world learned that Russia exploded her first atomic weapon, only two percent of the first group thought we had any lead, but sixty-one percent of the second group held to the five-year lead of the United States.[1]

v. The goal of the communicator within the message is not always as obvious as might first be assumed. All of us have had the experience of stopping someone to ask them about a statement

---

[1] McGuire, "Inducing Resistance to Persuasion" in L. Berkowitz, _Advances in Experimental Social Psychology_, Holt, New York, 1964

of theirs and have heard them reply, "I wonder what I meant to say by that"? If the originator is not sure of the goal within his message then heaven help the receiver!

Ernest Dichter is president of the Institute of Motivational Research, a controversial figure in both business and academic circles, _and_ one of the most sought-after experts in communication in our nation. A large number of religious groups have gone to him for advice, perhaps thinking that he might give them some "magic" formula for better influencing adults. In Dr. Dichter's words to every religious group, he had to say, "Your goals are too lofty."

It may be that the goal of our message is a "lofty" goal. However, if it is perceived as "too lofty" we decrease motivational NSPS so that the hierarchy of mediators is rearranged and the image fades like air going out of a tire. A "lofty" goal does not have to be couched in "lofty" terminology.

It may also be that the goal of our message is _not_ explicit. Malcolm Boyd has contributed much to the Christian community by his pointing up the worth of implicit communication, e.g., the negative witness of _No Exit_ or _Citizen Kane_.[1]

In either case, (explicit or implicit) the originator should be sure of the goal within the message, and be very conscious of the level of that perceived goal. David H. C. Read pointed out that we sometimes fall in the trap of perpetuating secular myths instead of Biblical concepts by our inadvertent emphasis on secular

---

[1] Malcolm Boyd, _Crisis in Communication_, Doubleday & Co., Garden City, New York, 1957, p. 48

illustration. He may be "eliciting, probably unconsciously, his message from those to whom he speaks, rather than witnessing to the truth of the entrusted message."[1] Certainly more clear thinking is called for as we examine the content of the message itself.

We are not suggesting that the message should always be "palatable." It may be an antagonizing method which we are compelled to project. On our continent, James Sellers, has picked up Bultmann's idea that our point of contact with the outside community should be a point of conflict.[2] We shall not pass judgement here on the quality of the content. We are saying that the originator should be very conscious of the goal of his own message.

vi. The style of the message is terribly important according to Ernest Dichter.[3] His advice to the religious communicator centers about the construction of a style which is not "lofty" but on a level or series of levels within the receiver's experiential world.

Dr. Dichter suggests that we not use Old English script and that we avoid giving a "monologue" style to our message. The copy should attempt to create a dialogue. He feels that a psychological layout should coexist with the artistic layout so that we can point to thought units as well as word units, emotional tones as well as color tones. After all the advice is in and after all the available skill has been used to compose a given message, we must still test that message for "feedback." After testing our message a

[1] David H. C. Read, The Communication of the Gospel, London, SCM Press, 1952, p. 18

[2] James E. Sellers, The Outsider and the Word of God, Abingdon, New York, 1961, pp. 57, 224

[3] Ernest Dichter, in an address to the American Marketing Association at Columbia University on 1 December 1965

number of times, we would still risk communicating goals other than those which we intended to project. However, the very style of our message will add another set of stimuli integrations which will, in time, help to channel folk toward the image we hope is formed in their minds.

C. The Context of the Message. We should say a few words about the "stance" or context of the message - not so much from the technical view, but more from the theological perspective. In other words, we need to "run up a flag" under which our message is meant to work. Just as the Cancer Fund has premises upon which they choose to communicate, so we need a way of looking at the grounds for our projecting any message to adults in the area of planned learning.

i. Hendrik Kraemer. The late Hendrik Kraemer did the Christian world family a great service ten years ago when he gave it a short, but rich summary of principles for communicating the Christian Faith. While Kraemer made some of the same technical errors made by Tillich and Sherrill, his Biblical orientation for communication must stand as a classic.

Within his Biblical orientation, Kraemer speaks of communication between and communication of, dialogue between man and man, or man and God, and the communion of man and God in Christ. In both aspects of communication, (between and of) defectiveness or short-circuiting is a sign of our fallen status. "Only the re-creation, the re-storing, of the right relationship with God can be the basis of the re-creation of true, unfrustrated communication with each other....In principle Jesus Christ is the sole ground on which full and true communication can become effective."[1]

Kraemer uses the story of the Fall, the account of the Tower of Babel, to symbolize man's breaking down communication with God, and with his neighbor. He uses the opening verses of I

---

[1] Hendrik Kraemer, Op. Cit., pp. 18-21

John as a kind of Magna Carta of communication in that same Biblical sense:

> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life - the life was made manifest, and we saw it, and testify to it, and proclaim to you, the eternal life which was with the Father, and was made manifest to us - that which we have seen and heard, we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father, and with his Son Jesus Christ. And we are writing this that our joy may be complete."

But the problem in this kind of communication is, to Kraemer, much larger than finding more understandable language. "The communication of the Gospel is neigher primarily, nor ultimately dependent on our human ability to communicate (!!!)...The primary author of the effective transmission is the Holy Spirit."[1]

Now this student has witnessed much travesty in the name of the Holy Spirit. But he believes that he has also known moments when communication could not in any traceable way depend on human ability. So he wants to leave room for Kraemer's contextual insight here. The aim of all our efforts in planned learning for adult Christians is not just persuasion - but, conversion. No - more than that - it is continuous encounter between God and His entire family!

The context of our message which is so often hidden, or even forgotten, is that (1) the Kingdom of God is at hand, and that (2) the Galilean Jesus Christ is the expected Messiah. Even our most primitive friends have noticed that it is rather difficult to have dialogue with someone who is "dead." Sophisticated folk

---

[1] Ibid, p. 28

are not always as discriminating, however, in maintaining dialogue when they have already assumed that one party is "dead." We are not here referring to the need to axe away "dead symbols." Rather, we are pointing to the terrifying awareness that a living Holy Spirit is a party to our dialogue with our neighbors. It is thus mandatory that we be more precise in our dialogue, and that we use every technical skill and understanding thus far discovered!

ii. Paul Tillich. This student finds that the contributions of the late and beloved Dr. Tillich, regarding communication, are far more help to us in creating a contextual framework, than they are in forming technical strategems. So well read in so many fields, e.g., depth psychology, higher mathematics, art, literature, medicine, politics, and history, it seems tragic that Dr. Tillich did not seem inclined to wrestle with the communication theorists who were at work during his day.

Dr. Tillich did speak to the cavernous vacuum of communication theory within the Christian community. But he spoke with a "fuzziness" about methodological problems, which in this student's opinion only perpetuate "fuzzy" thinking in such disciples of his as Professor Thomas Driver.

The contribution of Dr. Tillich, most quoted by today's pioneers of "New Mission," is his "Communicating the Gospel."[1] He addressed himself to the question of how we make the Gospel message heard and seen — and then either rejected or accepted. He directed us to look at where our target audience is living — in the milieu of

[1]Paul Tillich, "Communicating the Gospel" in Union Seminary Quarterly Review, VII No. 4, June, 1952, pp. 3-10

human existence, suffering from the anxiety, guilt, and tragedy.
As to how we communicate, he said, "Communication is a matter of
participation." He meant that the key to our communication with
a given group of people is our participation in their existence.
He then went on to describe how Sin, salvation (healing) and
New Being needed to be restated.

Dr. Tillich felt that too often we leap to bring
people past the "stumbling block" of the Faith, not realizing that
we may have brought people to the wrong "stumbling block." He felt
that our mission is simply to "bring people face to face with the
right stumbling-block, and to enable them to make a genuine
decision."[1]

This is all very well for a contextual setting.
Indeed, it is most valuable.[2] But it is hardly an explicit aid.
It is no wonder that some of his disciples today are using him as a
sponsor or source credit for such ideas as that the dramatic art
form can not be thought of as communication unless the audience
participates in the same symbols, that meaning is communicated only
as people participate, etc. Dr. Tillich's thoughts were normative
contextually - not pragmatically. They put us under the "right
flag." They help us not a wit from that point on.

iii. A proposed context for our message. This
student would like to propose the following as a "stance" or context
of any message projected in the name of planned learning for adult

---

[1] Loc. Cit.

[2] See also his exegesis of these same three points in his The
Protestant Era, University of Chicago Press, Chicago, 1948,
pp. 202-205

Christians.

1. <u>The spirit of love</u>, Christ-like love, should permeate all our communications. To persuade is one thing. To exploit is quite another thing. The norm for all our efforts should be Agape-type love.

2. As Kraemer pointed out, we should be keenly aware of the <u>presence of the Holy Spirit</u> whenever we seek to communicate. This presence is both comforting and demanding.

3. As Tillich warned us, we should be conscious of the possibility of bringing adults to the <u>wrong "stumbling blocks."</u> This in one sense lengthens our context. It means that we must project ahead with our plans. (More will be said about this in our section on innovation.)

4. There is unsettling truth in the statement that 'when I speak - I speak to <u>the whole human race</u>.' Herbert McCabe captured the essence of this in his rejoinder to Joseph Fletcher in their discussion of the "New Morality."[1] He concluded, "It is because my membership of the human race has implications for all I do that situationism, the new morality, is an inadequate account of human behavior." This belongs in the context of our message.

5. We ought to be mindful of <u>how faith has been communicated</u> within our Biblical tradition. We should be very cautious in ever assuming that our message can ever really provide a short-cut as against the slow cultural transmission, and re-sifting of Revelation in history. Dr. Nelson has pointed us toward a new respect for the cultural

---

[1] Herbert McCabe, "The Validity of Absolutes" in <u>Commonweal</u>, 14 January 1966, Vol. LXXXIII No. 14

envelope within which our communication procedes.

As with Kraemer and Tillich, these points should be included contextually, and not pragmatically.

D. The Receiver

Thinking back to our diagram, we recall that the receiver is effected by the source, channel, and message. We also saw that there is a feedback within the psychological variables, once motivation has been altered, and once the message has entered the learner's awareness.

But we have not yet really looked closely at the learner as the receiver of communication. Let us look at three specific personality variables of the learner, and try to understand their relationships to the communication process.

1. Specific Personality Variables of the Learner.

a. Intelligence. As we might expect, intelligence is directly related to the receiving state. Taken by itself, the higher the intelligence quotient - the higher is interest in outside messages, the longer is attention span, and the greater is the ability to comprehend.

Some authorities also feel that higher intelligence indicates greater sensory correlates in the sensory cortex. At any rate, with the more intelligent receiver, perception of messages is apt to be clearer, sensory integrations are apt to occur more quickly, and more reliably. While it cannot be said that intelligence has a causal relation to education, there is usually an association with more education, and thus an exposure to a wider variety of stimuli, and channels of stimuli.

However, not all is of the positive side for communication with the increase of intelligence. Intelligence tends to have a negative effect on yielding. The data suggests that a person with more intelligence tends to have greater confidence in his own opinions.[1] He also has greater ability in defending his own views, and detecting any flaws in our message. It follows that if our message is to effect the learning of the more intelligent receiver - the content had best be loaded with rational grounds for persuasion.

We can see the yielding and receiving "see saw" at work, this time from the learner's point of view, (not the message's), and plot from the data not only receiving, but retention of learning. The combined curve shows the optimum level of response. It does not mean that we ought not to try to

Intelligence and Influencibility

Probability of Response

Probability of Retention

Probability of Yielding

Combined

Intelligence ⟶

communicate beyond the optimum. Rather, it points out how beyond that point we need to be extra careful with our communication

_____

[1] Howard, Op. Cit., pp. 8-61

content.

b. Anxiety. The reverse effect seems to be true
of anxiety. In general the anxious person tends to be more
withdrawn and preoccupied with his own troubles. Outside
communications do not seem to get past his awareness defenses.
When we spoke earlier of the NSPS motivational level increasing so
that vigilance was turned into defense, we saw that a highly
anxious person would be less likely to "see" even those things he
"wanted to see."

Generally, however, the
more anxious a person
is the more fluid his
hierarchy of
mediators is apt to be,
and the less stable will
be his channels of
responses. He generally
will be less able to
defend his views against
change.

Anxiety and Influencibility

Probability of yielding

Probability of reception

Probability of Response

Anxiety
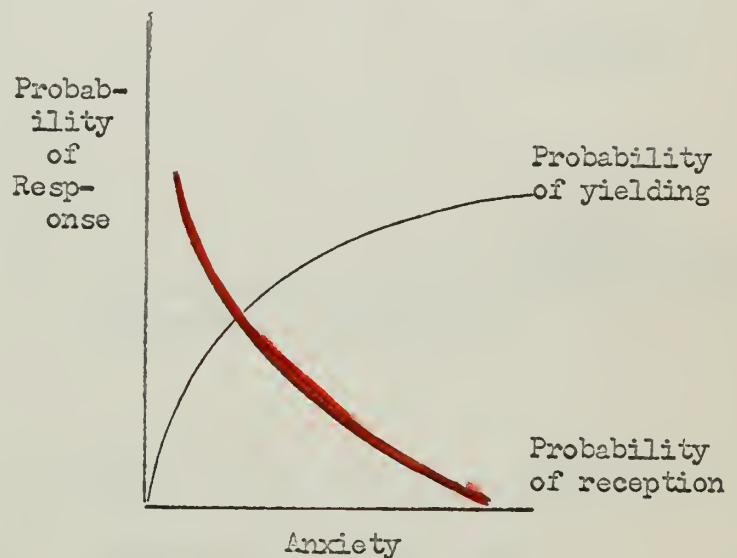
c. Self-esteem. The image we have of ourselves has
a more postive relation to receiving. But, as with intelligence,
the stronger our self image, the less is the probability of our
yielding to outside communication. We could really substitute
self-esteem for intelligence to plot Howard's data for the effect of
self-esteem upon communication.

The difficulty, of course, is that these variables are
not usually isolated. One does not usually find a person who is
either anxious or intelligent. The key here is to try to isolate
variables where we can, and when we can.

2. The Situation of the Receiver. As we shall see
in greater detail in our section on innovation, learning is greatly
effected by the personal environment of the receiver.

As it appears
from the data
which has thus
far been
collected, a
moderately
difficult
situation has
proven to be an
incentive for a higher

Influencibility

Probab-
ility
of
Learn-
ing

in easy
situation

in moderate
situation

in hard
situation
(Pr of Yielding)

Self-esteem & Intelligence

learning curve than either an "easy" or "very difficult" situation.
The data also suggests that in a moderately difficult environment,
the best results are gained when the communication itself is
moderately difficult. It should, please forgive the word, be a
"challenge" to the learner.
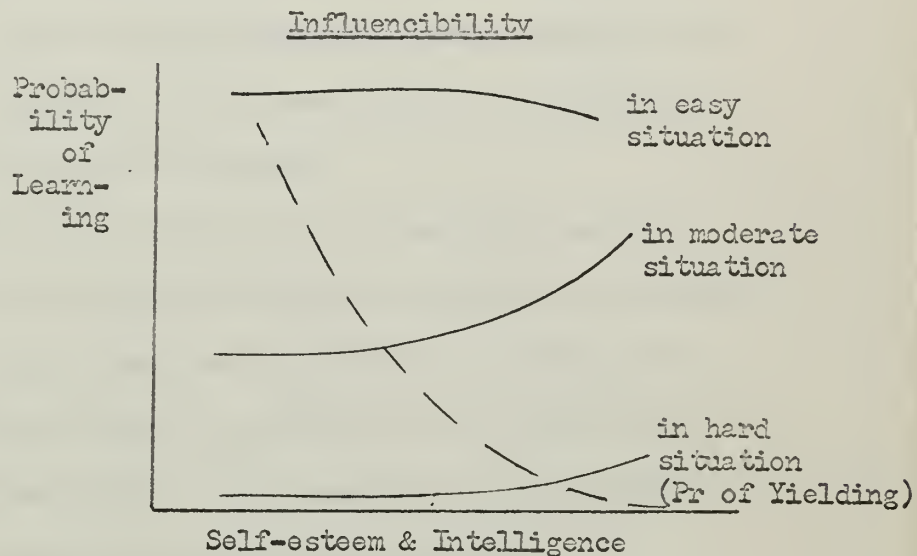
3. How the Source appears to the Receiver. Various
scales of authoritarianism have been worked out. In general, the
more authoritarian the receiver tends to be, the more important it
is that the source of a communication be one whom he regards
positively. Those with a high "category width" are less influenced

by source differences.

4. How the Channel appears to the Receiver. Research by Katz, Menzel, and Coleman indicates that the channel of a communication has a differing effect according to the personality of the receiver.

If the receiver tends to be withdrawn, considers himself a failure, etc., then he is more apt to value impersonal communication, e.g., printed newsletters, and radio messages. With higher self-esteem, channels such as face-to-face conversation, meetings, etc., tend to be more desirable.

The Church at large does not always realize the potential it has by way of personal influence, and how as a channel, it is in some circumstances much more influential than mass media. (It is said that some politicans do appreciate the potential of personal channels in the church, e.g., when Adam Clayton Powell gets five thousand women to start making phone calls).

Katz and Lazarsfeld found personal influence nearly seven times more effective than printed media in effecting change in brands of household products.[1] The advantage here is not only in source credibility, but in the environment for immediate feedback. After some companies have had the experience of Walter G. Mitchell, for example, and found that at least eighteen exposures to printed media are necessary before their receiver ever "receives" (at a total cost of some $8.50/receiver), they are turning back to personal salesmen (where the average completed housecall is about

---

[1] Op. Cit., p. 176

($2.50).[1]

As the learning situation becomes more important to the receiver, personal sources of information also become more important. Mass media declines in importance at that same time. In political elections, Lazarsfeld has strong evidence that mass media serves best to reinforce already existing attitudes rather than to change attitudes.

The problem with any channel is first of all in getting a given message past the obstacle of competing messages.[2] Perhaps it is easiest to think of it in this way. If our receiver is the type to come out of his house, then personal sources are the most effective channel. If he stays in the house and won't open the door, then mass media are more effective. A brilliant statement, that!

5. The Receiver's Time Schedule. The oversight of so much planned adult learning has been to ignore the learner's very personal time schedule. We so often load our curriculum with sex education for the early adolescent, and avoid it for the late adolescent, when perhaps the problems is many times more agonizing.

Say this for the commercial world: it begins long in advance (too far in advance, we say) to prepare its audience for the important religious observances of Christmas and Easter. We tend to wait until they arrive.

Commercial purveyors of communication know at what

---

[1] Lecture at Columbia University, 9 November 1965

[2] Wilbur Schramm, The Science of Human Communication, Basic Books, New York, 1963, p. 12

...ge level people are most apt to make plans for the cemetary plots they will someday require. We tend to speak about death at funerals.

The commercial communicators are more and more, not only segmenting their target audience by demographic data, but chronologically according to what personal crises are, most apt to be very existential to the people with whom they desire to communicate. And while we have loaded our curricula with some excellent insights from developmental psychology of children and adolescents, it seems that we ignore the "time schedule" of adults. This student feels that very little literature exists regarding the developmental psychology from middle-adolescence up until the period we start using "geriatric" as an adjective. Until the academicians get busy on this, such sources as the Journal of Marketing may be our most fruitful authorities.

Chapter VI   INNOVATION - FINDING A NEW PLACE FOR PLANNED ADULT
                 LEARNING WITHIN CULTURE

"If a man does not keep pace with his companions,   1
perhaps it is because he hears a different drummer."

A. Introduction

    1. Determinants of the Learner's Perception of
        Innovation.

        a. Awareness
        b. Mediated Generalization
        c. Mediated Transfer

    2. Characteristics of any Innovation.

        a. Relative Advantage
        b. Compatability
        c. Complexity
        d. Divisibility
        e. Communicability

    3. Characteristics of the Innovation Adopters.

        a. Innovators
        b. Early Adopters
        c. Early Majority
        d. Late Majority
        e. Laggards

B. Innovation as Learning

    1. Automatic Response Behavior (ARB) and
        Extended Problem Solving (EPS).

    2. Extinction of past learning.

    3. Novelty.

    4. Learning characteristics of the adopters.

    5. Imimitative Learning (Howard's Projective
        Level and Hall's Informal Level)

        a. Copying
        b. Matched-dependent Behavior
        c. Rumors

C. A Gestalt of Innovation

    1. A Paradigm of Change

CHAPTER   : INNOVATION - FINDING A NEW PLACE FOR PLANNED ADULT

LEARNING WITHIN CULTURE.

A. Introduction.

The introduction of some change into culture by
deliberate plan is what is meant here by "innovation." Obviously,
innovations are continually being accepted in our culture.
Transformations in food preparation, clothing, shelter, armed
defense, medicine, the Latin Mass, legislation, art, inter-planetary
travel are in various stages of acceptance. The quality of "newness"
is really the only thing which distinguishes "innovation" from
"change."

The reader may well ask, what is new about planned
adult learning? This question is crucial. If only one per cent
of our adult population within the Christian community is currently
active in any form of planned learning experience sponsored by the
Church - then any positive change will have to be an innovation.
And unless techniques of spreading innovation are employed, one
doubts if new attempts at planned learning for adults will have any
more lasting effect than a simple technical change in the
curriculum. We need to operate as if no adult had ever heard of
our plans! To be sure, we will endeavor to "hook in" on old
stimuli, and mediators, but our overall strategy will be one of
innovation.

When we deal with innovations, we are really
combining what we have said thus far about culture, learning, and
communication. The mysterious and elusive question of why some
innovations are accepted, and others are rejected, will vex us

throughout this section.

1. Determinants of the learner's perception of innovation.

a. Awareness. Naturally, our first problem is getting our innovation included in the evoked set of alternatives of the learner. When we spoke of representational learning, and the place of the mediator $(r_m - s_m)$, we referred to the divergent hierarchies associated with a particular mediator. We hope to place our innovation as an alternative in that hierarchy.

But even when our innovation is accepted in a hierarchy of alternatives, we have not yet established what meaning our innovation has for the learner.

b. Mediated generalization. It may be that our learner is simply making more than one response to similar stimuli. In otherwords, if he has started to shift his hierarchies, our innovation may have entered his hierarchy almost accidentally. The learner here is not consciously aware of our stimuli or message. With a response which has brought him into our circle of activity, he is really responding consciously to an old sign or symbol with a new response. We do not "knock" this event. When it occurs, we try to reinforce the experience so our learner will henceforth include our stimuli in his conscious state of alternatives.

c. Mediated transfer. If the learner has been making similar responses, e.g., participating in planned learning programs sponsored by other agencies, and our stimulus finds a favorable place in his hierarchy of alternatives, he will be bringing an old response to a new stimulus. This is called mediated transfer.

The important feature from our point of view, with both mediated generalization and transfer, is the perceived characteristics of our innovation. Once these characteristics break into the conscious hierarchy of existing alternatives, our innovation will take on its own future probability of occurence at the integration level.

If the adult has had no experience with a structured, planned adult learning program, then the probability of existing alternatives is probably equal. We will then have <u>at least a chance probability</u> of breaking into the learner's awareness. A learner who is already involved in a structured program is less likely to place our program very high in the hierarchy of his alternatives.

2. Characteristics of any Innovation.

Everett M. Rogers is responsible for perhaps the most oft quoted work in cultural innovation. While most of his work was done in a rural setting, his principles have been confirmed by anthropologists, and communication theorists in both rural and urban settings from all corners of the world. He sees five major characteristics of any innovation.[1] These are: relative advantage, compatibility, complexity, divisibility, and communicability. They are not independant characteristics, nor are they exhaustive. We shall look at them briefly with the Hullian formula we spoke about in learning: $R = H (M+K) - I^a - I^n$.

a. <u>Relative advantage.</u> We are interested in what the learner sees as an advantage in selecting our program. It

---

[1] Everett M. Rogers, <u>Diffusion of Innovations</u>, Free Press of Glencoe, New York, 1964, p. 124

may be for economic, social, academic, or emotional reasons. The innovation must be viewed as superior to the alternative it supersedes in some way that is significant to the learner.

It may be that the learner has attached meanings to innovations in general. He has learned that he usually is rewarded by going along with innovations. (Here is an example of mediated generalization.) If the learner views the existing alternatives and includes ours on his hierarchy, and moves toward us, we assume that he sees some relative advantage. (He is operating with mediating transfer.)

In the latter case, our "K" factor (reinforced experience) must be higher than other existing alternatives. The "H" factor, (Habit, or number of trials), is inoperative. The "M" (motivation) may be thought of as constant for any of the alternatives, although there may be a bit of the directional component (DS) within motivation making response integrations more favorable to us. In other words, even though "H" has a multiplicative function, it may be outweighed by the strength of "K" in our innovation..

Outside conditions may alter the NSPS component of motivation, i.e., the level of aroused anxiety. Some authorities feel that depressions and wars retard the adoption of educational innovations. On the other hand, some crises hasten some innovation adoptions. On logical grounds, we might assume that wars and depressions reduce the number of alternative actions for nearly everyone, as well as imposing financial and time limitations upon adults.

The responsibility for determining the projected

<u>relative advantage rests with us</u>. This is not something which we may leave to "fate." Ours is the responsibility of trying to communicate the "K" qualities.

b. <u>Compatability</u> has to do with the way our innovation blends in with the learner's existing goals, needs, and values. The more compatible our innovation is, with not only the learner's but his society's values - the better the probability of adoption.

As Professor Nelson has pointed out on several occasions, the formation of existing values and beliefs by one's immediate society is incredibly complex. We could not hope to change these directly. These very attitudes which we learn unconsciously set up anticipations which are excited by stimuli from innovations. If the individual has learned that such experiences are unrewarding or painful ("I^a"), the probability for adoption goes down. We have here another of our "see saws." This one is called, approach-avoidance. Some arousal of anxiety will motivate us to approach an innovation. Too much anxiety will urge us to avoid it. If there is ambiguity or conflict about our innovation, we can and should provide information to help reduce the ambiguity. Obviously, we can do nothing now about the learner's past, unrewarded experience.

c. <u>Complexity</u>. When we spoke of Hall's three levels of culture, we noted that change on the technical level was much easier to effect. One reason for this is that technical change is relatively clear-cut. Formal change is loaded with ambiguity. We may think of complexity as an "I^n" factor in our equation.

And according to some data, the complexity (I^n) can be strong enough in some cases to outweigh the rest of the factors ($H(M{+}K)-I^a$), and keep them beneath the threshold of adoption. Kivlin, for example, thinks this is the most important factor in rural innovations.

    d. <u>Divisibility</u>. Divisibility is the degree to which an innovation may be tried on a limited basis. There is a big difference between sitting in on one adult seminar, and taking an educational world cruise. A significant part of divisibility, then, is the perceived risk of our innovation.

    Most theorists agree that the higher the perceived risk for our innovation, the greater the loyalty for what the adult is currently doing. In the process of evaluating risk and divisibility, the learner actually "tunes up" (NSPS) many interferring responses.

    A mundane example of this is recalled by everyone who has suffered through a sermon which was too long. The preacher may have had his congregation rationally and emotionally ready to accept an innovative idea. However, he kept on with his anxiety-invoking diatribe, beyond the point where interference of a mild nature was helping him. As the anxiety increased, the risk was perceived as too great by the adult.

    e. <u>Communicability</u>. Our aim is to spread our innovation. Communicability is obviously an essential characteristic to any innovation. It must be communicable with regard to what are the procedures, and consequences with its adoption. And, it must be communicable by the adults who have already adopted the program.

    Linton, Erasmus, and Ogburn point out that material,

and visual innovations are more rapid than habits or attitudes. This coincides with what Hall said about change.

3. Characteristics of the Innovation Adopters.

It would be a serious mistake to assume that the process of spreading innovation depended entirely upon the innovation itself. There is a great variety of attitudes toward innovation within the adult population of any society. As children, we played "follow the leader." As adults, we play "follow the pioneers, the progressivists, the drones, or the opinion leaders," (depending upon which theorist's terminology we happen to like). Rogers standardized our terminology here by giving us five groupings:

a. Innovators (the venturesome, lonely minority)

b. Early Adopters (tend to be younger, with a higher IQ, social and financial status)

c. Early Majority (those who deliberate over changes)

d. Late Majority (those who are skeptical about any change)

e. Laggards (the minority who stick to tradition)[1]

Several observations can be made about these groups. The data shows us that the Innovators tend to be outside the established leadership circles of the community. It takes them less time to try out an innovation. Earlier adopters tend to be closer to the leadership circles. Apparently, their opinions carry the crucial weight in most innovations. While the official leaders tend to remain within the Early Majority group, their opinions do

[1]Rogers, Op. Cit., pp. 168-171

not necessarily produce innovation. Frequently, they tend to wait
to get a feel of "consensus."

George Homans pointed out that both the Innovators,
and the Laggards, are regarded as deviants.[1] For different reasons,
they both are outside the main stream of social change. There is a
danger, however, in making too-simple generalizations. We would
like to go on to examine innovation as another example of "learning."

B. Innovation as Learning.

Apart from the "insightful," or "discovery"
experience of the first innovator, the process of innovation
diffusion may be thought of as cultural learning. Herbert Hyman
feels that all political behavior is learned behavior.[2] Economic,
moral, and even patriotic factors may influence cultural change.
Still, the process involves learning. Again, speaking of politics,
Hyman argued, "Individuals are socialized into politics on the basis
of their experiences in given groups and environments, yes, but they
are not victimized by such experience. They learn - they receive
ideas, but they also actively judge the environment, and select
experience.[3]

Let us then examine the extent of learning within the
innovator, and see its relationship to adoption of innovation.

1. Automatic Response Behavior and Extended Problem
Solving.

---

[1] George C. Homans, The Human Group, Harcourt, Brace and World,
Inc., New York, 1950, pp. 336-358

[2] Herbert H. Hyman, Political Socialization, The Free Press,
Glencoe, Illinois, 1959, p. 17

[3] Ibid, p. 168

In various areas of our daily living, we operate at different levels of learning. In the automatic response level (ARB), a stable flow of cues, and responses is in operation. The hierarchies of signs and integrations of responses are quite well "channeled." There is not much danger, then, of new cues or responses entering those hierarchies. Putting it another way, an adult operating at the ARB level may be thought of as having completed much of the necessary learning at that level.

On the extended problem solving stage of learning (EPS), however, the adult is in a sense just beginning to learn (about that particular problem). He has not yet "hardened" his evocative, and predictive processes. The probability of innovation becoming stable within his hierarchies, when they are formed, is much higher here. The "icing on the cake" is when he forms his mediators in this area of life. Our innovation will have a much better chance of taking on "meaning," if it can be included in the hierarchy of mediators.

Churchmen do not have to look far for an extremely practical application of this insight. If you wanted to innoculate an adult with a new attitude about the "mission of your church in your neighborhood," would you concentrate on adults, who had developed strong hierarchies of mediators - or - upon those just going into the extended problem stage of learning? That is, would you concentrate on Church Officer Training or upon A POST-COMMUNICANT CLASS? (The student is hinting.)

The churchman of long standing has, he thinks, finished a lot of his learning. His perceptual bias tends to exclude

stimuli, which are new or challenging to what he has already learned.
He has learned how to fulfill his presently conceived role with the
minimum of effort.

The fledgling churchman is actively seeking
information about this new situation within which he finds himself.
Commercial data shows that post-decision anxiety (which usually
accompanies major decisions) has the effect of thrusting the adult
out after more information. He will read more, and notice more about
this area of concern than he did before his decision was made! He
is willing to expend much more energy than is the man in the ARB
stage.

2. Extinction of Past Learning.

Not every innovation requires the extinction of an
old concept or pattern of behavior. But frequently, especially with
developing attitudes, an innovation will demand that our learners
give up an old attitude. Generally, an adult who accepts
healthier attitudes about members of another race will have to give
up ideas he had before, including the usual responses he made to
stimuli which had racial connotations. If we really wanted to
spread the "new morality," we would have to work for the extinction
of the "old morality" (whatever that is!). Leon Festinger has
shown us with his theory of cognitive dissonance that adults will
not continue to live indefinitely with conflicting attitudes.
Either, by changing their beliefs, or their actions, they will in
some way reduce the tension of the conflict.[1]

In our scheme of communication, we said that

---

[1] Wilbur Schramm, _Op. Cit._, p. 23

mediations are connected with stimuli integrations, and response
integrations by what we called "channels." Over a period of time,
some channels are strengthened by rewarded association. It would
logically follow that if we were able to deprive our target adults
from the accustomed gratification for old patterns of behavior -
mediated transfer would be speeded toward other responses.[1]

This concept is hardly new. Most mothers practice
the withdrawal of reward to undesired behavior in their children by
at least ignoring that behavior.

Unfortunately, at least in many cases, another
effective way of bringing extinction, or forgetting, into play is
by outside imposition of restraint. The history of the literacy
programs in India is full of examples of the literacy rate dropping
back down again in areas where there was no opportunity to practice
literacy because of economic restraint.

Outside restraint does not always work for extinction.
During World War II, both the Russians, and the Germans, though
usually expert in propaganda, made strong attempts to extinguish
attitudes only to have their efforts "boomerang." The Russians
tried to enlist German prisoners on their side by discrediting
Hitler. The Germans tried to drive a wedge between the British, and
the Americans at Anzio saying to each that the other was not carrying
his fair share. In both examples, the attitudes only stiffened.[2]

---

[1] Charles P. Loomis in Warren G. Bennis, Kenneth D. Benne, and
Robert Chin in The Planning of Change, Holt Rinehart, Winston, New
York, 1961, p. 224

[2] Martin Herz, "Some Psychological Lessons from Leaflet
Propaganda in World War II" in Daniel Katz, Dorwin Cartwright, Samuel
Eldersveld, Alfred Lee, Public Opinion and Propaganda, The Dryden Press,
New York, 1954, p. 543

All theorists agree that many more innovations take place when the economy is on the up-swing, when many constraints are falling away. It is possible to pointedly remove old rewards for undesired responses, even as constraints are falling away. For example, the actual extinction of a reward system in Sunday schools is a relatively easy thing to accomplish, if the overall attitude of that school is one of rising enthusiasm.

The late Edwin R. Guthrie, perhaps Watson's closest disciple in the behaviorist tradition, did not really explain extinction. He simply noted that new habits replace old habits when the old habits are not accompanied by stimuli. (Guthrie did not speak of reinforcement in the usual sense.) No habit was ever weakened. It was simply replaced. We include this thought simply to point out that not everyone agrees with the idea that forgetting can be manipulated.[1]

This student feels that Hull's theory of extinction has more merit. Hull said that the number of unreinforced experiences leading to extinction could be predicted. Most controlled experiments show that there is also a sleeper effect to extinction, however. That is, after a period of time, new reinforcement to previously extinguished responses will bring those responses back faster than they were learned the first time.[2]

Again, the lay churchman knows how this works. What happens to a church when its young, hard-charging minister leaves –

---

[1] Winfred F. Hill, _Learning_, Chandler Publishing Company, San Francisco, 1963, p. 51

[2] _Ibid_, p. 154

especially, if he has driven innovation down the teeth of his
parishioners? How long does it take for "extinction" to experience
"resurrection"? What is called for is a continuous effort on the
part of knowledgeable laymen using the principles we suggested in
the "context for our message." This is not something to be entered
into 'lightly, or inadvertently.'

3. Novelty.

When television first reached its many "eyes" into
livingrooms throughout our land, many sociologists spoke of its
"gadget" value as a media. And certainly, there are many innovations
which have a motivational "pull" simply because of their uniqueness.
No mediators exist for generalization. Innovation here will have to
be understood through "the mechanism of novelty as a drive in itself."[1]

Perhaps the only way to explain curiosity, (for this
is surely what the mechanism of novelty must be), is to say that an
internal r_m - s_m stage is established. The r_m is the internal
response produced by the stimuli from the novelty object which has
its own stimulus s_m. The s_m has both an arousal, and directional
motivational effect pushing the learner to explore the novelty object.

Animal and human experiments have shown that no
reinforcement is needed to induce this exploratory behavior. However,
some outside conditions seem to favor exploratory behavior. Boredom
would seem to be a good prerequisite for exploratory behavior. There
must also be freedom from pressure so that the learner is in a
'sense free to explore, i.e., he has enough time, and energy to do the
exploring.

---

[1] Howard, _Op. Cit._, pp. 8 - 29

social conditioning, which is very much at work,
is the level of aspiration. Our adult learner has been involved
in this spiral of attempted learning, favorableness of post-decision
evaluation, and rising level of aspiration, all his life. If he
tried something, and he was pleased, he then raised his sights. He
anticipated satisfaction, and if he received it, he raised his
sights again. If not, he probably adjusted his sights somewhat
lower.

Reality has a way of controlling that level of
aspiration. (Ford still sells more cars than do the Cadillac dealers.)
Indeed, in most experiments with novelty, it is found that this is
a very short-lived drive. Almost by definition, it cannot be a
long-lived drive. As soon as the stimuli are repeated, they are no
longer novel.

The moral of this insight to the religious educator,
who would attempt to spread innovation, is: novelty for novelty's
sake is never enough!

4. Learning Characteristics of the Adopters.

The data compiled about diffusion of innovation by
Everett Rogers shows that a normal distribution would be as follows:

Time of Adoption
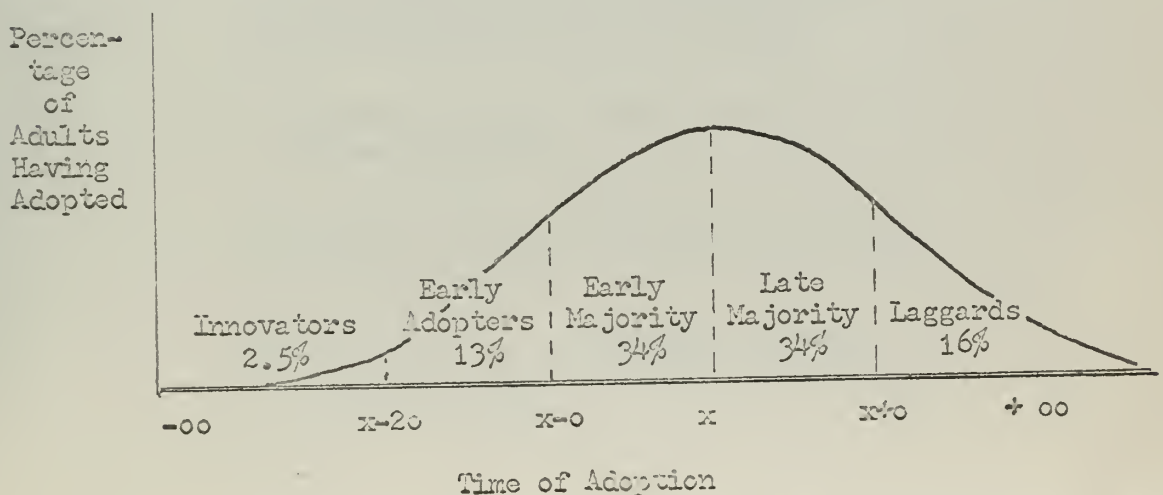
(σ= standard deviation)

We have already mentioned that innovators tend to be outside the leadership circles of their society. It is also evident from the data that they read more than the other categories of adopters, and (being involved in the EPS), they are actively seeking information from many sources.

Rogers divided the whole adoption process into five parts:

Awareness	Interest	Evaluation	Trial	Adoption
I	II	III	IV	V

Learning via impersonal sources is found to be most important at the awareness stage. (Innovators tend to look more to the impersonal sources.) Personal sources of information are much more important at the Evaluation stage.

Rogers went on to list some generalizations which he made, some of the more pertinent of which are listed below.[1]

> *Relatively later adopters are more likely
> to discontinue innovations than are
> earlier adopters.
>
> *The awareness-to-trial period is longer
> than the trial-to-adoption period.
>
> *Earlier adopters are younger, have higher
> social status, higher financial status,
> more specialized work, and different
> mental ability than late adopters.
>
> * Laggards are most likely to drop out of
> the social system.
>
> *Both Innovators, and Laggards are
> perceived as deviants by other members of
> the social system.
>
> *Both Innovators, and Laggards perceive
> themselves as deviants from the norms of
> the social system.

---

[1]Rogers, Op. Cit., p. 311

*Opinion leaders conform more closely to
social system norms, have little overlap
with other types of opinion leaders, and
go to more impersonal sources of
information than do their followers.

*The extent of promotional efforts by change
agents is directly related to the rate
of adoption of an innovation.

*Commercial change agents are more
important at the trial stage than at any
other stage, are more important for
earlier adopters, than for later adopters
at the trial state, and have more
communication with higher-status than
with lower-status members of a social
system.

5. Imitative Learning.

(Howard's Projective Level and Hall's Informal Level
of Learning).

By implication, a good deal, if not the majority, of
innovative learning is social. Much work has been done by Homans,
et al, on comparison level, and its importance on personal interaction
as a medium for innovation. This student finds this work a bit
impractical for our purposes. (It is like looking through a
telescope the wrong way.)

Imitative behavior, however, is more easily explained.
According to Miller and Dollard, copying explains the mass acceptance
of early majority, and late majority adopters.

a. Copying. When one person models his behavior
on that of another, we say that he is copying. He must know when
his behavior is the same, and when it is not. He usually has some
critic (sometimes the source) to advise him of how good his copying is.

Copying is especially important in learning on the informal level of culture as described by Hall. So much of this learning is just beneath the level of consciousness, (and that which is conscious is usually repressed again), that non-verbal learning must be employed. This is the area that William Biddle tried to deal with (he gave us some fine diagnoses, but few prescriptions) in his advising us to"reach deep into cultural patterns."[1]

As most of us know it, this learning by copying has more of a Gestalt flavor to it. By copying we learn to swim, to throw a ball, to tie a necktie, (ever try _telling_ someone how to tie a necktie?)

Copying is also the way we learn "how to go to church," "how to say our prayers," "how to react to stewardship appeals," etc.

b. Matched-dependent behavior. But copying is not _exactly_ what happens in every such case. Sometimes copying is very much attached to the response of the model - so much so that the model's response is more important than the original cue. For example, it isn't so important to have the necktie tied in some cases, as it is to please "Mom," it is not so important to throw, as it is to throw the way an older brother says to throw.

The model may know the significance of the cue. The imitator in this case is more interested in the model's response than in the cue. The father in a family may know that when the

---

[1]William W. Biddle, _The Community Development Process_, Holt, Rinehart, and Winston, Inc., New York, 1965, p. 243

church bell rings, it is time to go to church. The son may hear the same bell, but not think that the father really means business until he sees that certain "set of the eye," or "tilt of the chin."

Thus, matched-dependent behavior is more complicated than simple copying. We often have to seek out the model being imitated, and identify the significant cue for the imitator, if we are to have any consistent control over the imitator's sensory integrations.

One can think of a long list of matched-dependents. There is the: employer-employee, commanding officer-subordinate, father-son, superior-inferior in the social system, master craftsman-apprentice, teacher-student, etc.

The degree of contact, the length of contact, and the social attitude toward imitating, have been found by several theorists to be important conditions. Generally, if the superior is only slightly above the imitator, the innovations seem to be adopted more rapidly.[1]

Perhaps, we need to do much more observation of who imitates whom, when, and why.

c. Rumors. Gordon Allport's classic work on rumor has given us some insights, which are directly related to social learning.[2]

i. Leveling details of a message. Allport found that a social group could "forget," that is - lose details, more of

---

[1] Howard, Op. Cit., pp. 8 - 75

[2] Gordon W. Allport and Leo J. Postman, "The Basic Psychology of Rumor" in Katz, Cartwright, Eldersveld, and Lee, Public Opinion and Propaganda, The Dryden Press, New York, 1954, pp. 394-404

a message in a few minutes than an individual can in weeks of time. We are all aware of how details get lost in rumors. But we do not always appreciate what this means to a message we are trying to communicate, when a lot of social learning is involved in its acceptance.

ii. Sharpening details of an innovation. By selective perception, retention, and reporting a limited number of details, association with environmental factors, a social group has the amazing ability to use attention-getting words, odd phrases, and symbols to pin-point the innovation.

iii. Assimilation. There is strong pressure exerted on any rumor to make the rumor more believable according to the habits, interests, and sentiments of a particular group. The essential nature of a message can, and often is, changed to fit the group's more comfortable "memory."

Rather than run away from these phenomenon, it would be better to face them, and try to work them into a strategy for innovation. Lucien Pye, a retired Marine officer, has used rumors very effectively in the Far East for effecting highly altruistic innovations.[1] He wove them into his triad of communication efforts: the technical, general cognitive, and normative changes. They, in his opinion, helped make up a good "Gestalt" when viewed realistically.

C. A Gestalt for Innovation

If, as many think, culture is in a process of

Lucien W. Pye, Communications and Political Development, Princeton University Press, 1963, pp. 138-202

continual change - it follows that some change is planned, and some unplanned. When we undertake any innovation attempt, we need to do so with a certain reverence for human life, keeping very mindful of what we can change, and what we cannot change.

1. A Paradigm of Change.

Warren Bennis outlined what he saw as eight species of change. He was interested in seeing which involved mutual goal setting, and which are one-sided and in which cases, the power ration was equal, and in which cases the power ration was one-sided.[1]

Power Ratio:	Mutual Goal Setting		Non-Mutual Goal Setting	
	Deliberate by both sides	Non-deliberate by both sides	Deliberate by one side	Non-deliberate by both sides
Equal .5/.5	PLANNED CHANGE	INTERACTIONAL CHANGE	TECHNOCRATIC CHANGE	NATURAL CHANGE
One-sided 1./0	INDOCTRINAT-IONAL CHANGE	SOCIALIZATION CHANGE	COERCIVE CHANGE	EMULATIVE CHANGE

Planned Change entails mutual goal setting (as defined by Bennis).

Indoctrination entails mutual goal setting, but in an imbalanced relationship, e.g., in schools, prisons, mental hospitals.

Coercive Change is one sided, non-mutual goal setting, e.g., "brainwashing".

Technocratic Change involves the collection, and reporting of data and the dropping of the subject.

Interactional Change involves mutual goal setting, no deliberateness, equal power, e.g., among good friends.

Socialization occurs between parent and child, change agent, and society, teacher and pupil (hopefully).

Emulative Change is formal, clear-cut, e.g., superior-subordinate relationship.

[1] Warren Bennis, Op. Cit., p. 155

Natural Change is accidental.

We shan't be able to work in those areas we would most like all the time. However, it does help to be mindful of those areas which definitely would clash with our principles as Christian innovators.

2. A Checklist for Change.

Indeed, the one insight which keeps recurring to this student is the need for constant reappraisal of all our communicative efforts. Edward Spicer provides a checklist, which is especially helpful when we seek to work in a culture not our own.[1]

* What, if anything, will the introduced trait replace?

* What other techniques, and tools are likely to (or will have to) be modified by this innovation?

* Who in society will have to abandon or change occupations?

* Who in society will benefit immediately, and how?

* Who in society will suffer immediately and how?

* Will shifts in occupation affect the division of labor - male and female?

* What are the formal, and informal associations in which people participate? How will social organizations be effected? Is there possibility of cooperation? Conflict?

* Do the individuals and group leaders affected, understand the nature of the introduction?

* Who has, and who has not participated in the planning of change?

* What customs are likely to be affected? Young vs. old? Marriage and ceremonial customs? Religious beliefs? Major values?

---

[1] Edward H. Spicer, Human Problems in Technological Change, Russell Sage Foundation, New York, 1952, p. 91

Will the change reinforce or conflict?

* What are the attitudes toward the innovator as
a person? Toward the ethnic group he
represents?

* What is the recent history between the change
agents, and the people?

Most folk will agree that these may be unsettling questions. They

need to be asked. The act of asking may well drive us back to the

suppositions of our Christian faith that we may consider in whose

name we dare speak at all. By what authority do we dare introduce

any innovation? Sumner has said that the surest way to insure the

solidarity of a group is "to attack it from without."[1] When we

introduce an innovation, are we "attacking from without"? Actually,

in terms of what we have said in this section, such a stance would

be pragmatic folly. Unless we participate ourselves, we have neither

the right, nor the means of guiding an innovation within a given

group.

We laid down a set of principles for ourselves when

we were speaking of the context of communication. It still remains

that to persuade is one thing. To exploit is still another. The

author of our faith attacked Jewish culture. Does anyone think He

exploited His people? Jesus was a product of His culture. Though

He may have imperiled it, He did not withdraw from it to attack it.[2]

So, too, with the "church." Isn't it strange that

so many bother to "attack" the church from without? Not only is it

probably the least effective form of persuasion, but it says something

---

[1] Ibid, p. 259

[2] H. Richard Niebuhr, Christ and Culture, Harper, New York,
1951, p. 3

about the attackers, themselves. Paul Minear puts it very briefly, "In the New Testament era, people thought, "Christ" before they thought "Church." How different this is in America!"[1]

---

[1] Paul S. Minear, <u>Horizons of Christian Community</u>, Bethany, St. Louis, 1959, p. 111

CHAPTER VII: CONCLUDING GOALS

A. A call for integrity in announced goals.

    1. The ministry of Christ's Church.

    2. The adult learner as significate.

    3. The proof of the pudding.

    4. Placebos will not do.

B. Suggestions for the future.

    1. Select one point and attack with superiority.

    2. Know your terrain.

    3. Gain public opinion and follow up.

A call for integrity in announced goals.

Bruce Reinhart's excellent study of nine churches in
the San Francisco Bay area shows that despite the verbal aims of
adult learning groups their real purpose is that of institutional
servicing.[1] Now this is dishonest! It is just as deceptive as it
is to ask friends over for a discussion when you know very well
that you intend to have them help you mow your lawn.

Churches are not alone in such deception, of course.
But no matter who sponsors an announced learning program and really
has another purpose in mind they equally deserve the contempt they
sometimes receive.

What is so worrisome about the church sponsoring adult
learning is the complexity of expectations from different groups
within the church toward a learning program for adults.

As long as a church can afford it a minister of "education"
may be employed. The "pastor" is usually associated with the preaching
ministry. How many churches are there where the "educational" minister
is the senior "pastor" in everyone's minds? So then, adult learning
may mean different things to different clergy within the same church.

The church publishing houses have a financial interest
in adult learning, especially the kind which uses great quantities
of "quarterlies".

The denominational boards have a vested interest in adult
learning, especially as it helps to train church officers, improve
stewardship attitudes, etc. Some books on adult learning reflect
the institutional expectations in such degree that there is no room
left for any other orientation.[2]

---

1. Bruce Reinhart, The Institutional Nature of Adult Christian
Education. Westminster Press, Philadelphia, 1962. p.16

When some churches have tried to break away from their
sponsoring institution's lecherous designs and promote adult learning
on inter-church lines they often have found that indirect controls
follow their efforts like tenacles. Such efforts hardly ever have
a sound financial base or "risk capital" for program expenses. It
is perhaps only natural that local priorities often result in support
being withdrawn by individual churches when things get "tight".[1]
Thus, Dr. Reinhart concluded from his study that the bigger church,
with a multiple staff, tends to have a better program when it goes
it alone.

This student has "mellowed" a bit in his attitude toward
sponsoring institutions. He now admits that they are probably
necessary not only for financial reasons but because a community
for learning is certainly desired. In the light of what we had to
say about cognitive dissonance it would almost seem malicious to
set adults (particularly young adults) adrift without the support
of the worshipping community.

But surely there must be more honesty on the part of
the clergy, the trustees, the denominations, the various little
interests groups within a church (e.g. the "ushers", women's societies,
Sunday school teachers, etc.) and the learners themselves as to
what, after all, is the real goal of a program of planned learning
for adult Christians!

Professor Nelson summed up what the aim ought to be very
succinctly - "to help adults form a proper relationship with the God
of the Bible, known to us primarily in Jesus Christ."[2] The rub does
not come so much from interpreting that goal in varying ways so much
as it comes in simply forgetting that goal completely.

David Ernsberger put it this way. "In the face of all
the evidence, it is impossible to escape the dismaying conclusion
that the churches have been unfortunately successful in educating
adults in a distorted understanding of the mission of the church."[1]

Perhaps behind Ernsberger's comment there is a clue to
getting us past this incessant conflict of goals. As adults
more and more are actually given the ministry which the clergy has
said was the property of the 'laos' all along, as adults get into
this ministry it may very well be that they will cry out for planned
learning experiences! The thought of trying to do counseling without
any previous orientation is enough to frighten any mature person.

1. The ministry of Christ's Church, then, is the group
which will want to have the most say in planning adult learning for
Christians. To the extent that laymen are genuinely a part of that
ministry will the aims of adult learning programs be coexistent with
their most urgent needs. Certainly the ministry of a church will
want to meet the needs of other adults if it is made up of adults
from all walks of life and all stages of learning. This brings us
to another, more subtle, insight from our discussion of communication.

2. The adult learner as significate. There is perhaps
no more effective way for a professor to reinforce respect for
learning than by him to be seen in the library reading a book!
He identifies himself as a learner. So with the ministry of all
believers - if they really are serious about planned learning for
other adults - they will continue to participate as fellow-learners.

1. David J. Ernsberger, Education for Renewal, Westminster Press, '65, p.28

Not so long ago educators like the eminent Edward L.
Thorndike were saying that the ablest people should come first
in adult education. [1] Perhaps that has a connotation of snobbery.
Perhaps it is meant in an entirely different way? Perhaps Dr.
Thorndike meant that the most able people ought to lead off as
significates, physical examples of the importance of learning.

3. _The proof of the pudding._ Perhaps every professional
person and every tradesman have moods when they wonder if what
they are doing is really worth while. It seems to this student that
at times the very people most responsible for religious education
policy betray their disbeliefs about the efficacy of learning.
When, for example, John R. Fry can say, "People do not change.
They act and react.", this is an undercutting of the whole enterprise.
If this be so - then the whole business of religious education is
a sham.

The student is not suggesting that anyone, layman or
respected theologian, be dishonest about his doubts. He is saying
that if we doubt that what we are doing makes _any_ difference we had
better _consider_ doing something else. This is a classic example
of cognitive dissonance. It is also a stringent theological issue.
If any of us are caught up in this doubt about the capacity for
human beings to change we had best go back and wrestle again with
Augustine, Calvin, Paul and - yes - Christ!

4. _Placebos will not do._ In fairness to Dr. Fry, he
may be reacting to the too-easy optimism of educators like Henry Overstreet. [3]

1. Ralph A. Beals and Leon Brody, _The Literature of Adult Education_,
George Grady Press, New York, 1941. p.4

2. John R. Fry, _Op. Cit._ p.65

3. H.A. Overstreet, _The Mature Mind_, Norton, Inc., New York, 1949. p.35

There is much in Dr. Overstreet's affirmation of the process of living that may not seem to take into account the potential depravity of mankind.

In the climes of this seminary there has been a long and arduous debate between the rosy-cheeked "optimists" from Teachers College and the more dour neo-orthodox of European-like persuasion. And it does not appear that the debate is by any means over today. Kimball and McLellan reflect an upsurge of the belief that men, by careful planning, can educate other men toward more meaningful commitment.[1] Perhaps Dr. Fry rebels at what he may see as a renewal of Pelagian heresy within our own ranks. He would do well to recall that while Dr. Niebuhr attacked the disciples of Dewey he, himself, ran for governor on the socialist ticket.

Placebos will not do. Placebos belong in hospitals. But neither will it do for the top, policy making officials of our denominational religious education agencies to wait much longer before deciding to take adult learning seriously!

It seems to this student that there is a parable in the efforts of the space technicians at Huston, Texas. Not understanding even a fraction of the mysteries of the universe, they nevertheless are willing to gamble their lives on what they _do_ know. Surely, much which we accepted as unchangeable about our universe has been overcome. Equally true is the possibility that we may bring down upon our own heads our scientific baals. But there is a freshness in the secular world that seems to appreciate living in God's world! Except for the "Indiana Plan" of Bergevin and McKinley,[2] we notice

---

1. Kimball and McLellan, Education and the New America, Random House, New York, 1962. p.17.
2. Paul Bergevin and John McKinley, Design for Adult Education in the Church, Seabury Press, Greenwich, Conn. 1958.

little "real medicine" for adult learning – apart from isolated
instances where local churches decide to take matters into their
own hands and develop their own curricula.

Frankly, this student is not yet willing to throw out all
of the forensic attempts described by Bronthius,[1] nor all the
insights of the social scientists regarding the change possibilities
not only in individual character structure but in culture itself.

Indeed, the very theme of this fleeting attempt to study
communication in adult learning has been that real communication
involves change!

B. Suggestions for the future.

Coming from a military environment, this student has
a genuine (and hopefully restrained) respect for the old master
of military strategy – Carl von Clausewitz. The tiny but respected
Prussian had three principles which seem especially appropriate to
any planning of learning for Christian adults.[2]

1. <u>Select one point and attack with superiority.</u>
The general had seen too many fine armies decimated by having
tried to hold too long a front and engage the enemy at too many
points in a single attack. (Just as some professors have seen their
students try to tackle too much at one attempt!)

The one point at which this student wishes that
denominational offices, local church boards, religious education
faculties and erstwhile planners of adult learning would attack
is in this business of communication. Along with other very fine

1. Robert H. Bronthius, <u>Christian Paths to Self-Acceptance</u>, King's
Crown Press, New York, 1948. Chapter 2.
2. Carl von Clausewitz, <u>Principles of War</u>, Stackpole, Harrisburg,
1960. (original in 1812) pp. 21, 26, 45

specialized ministries there seems to be one point crying for
attention - communicative understanding.

While it is said that there may be a renewal of interest
in learning theory (another crying need) it seems that the only
major groups to be interested in the intricacies of learning
as it is seen in communication are market researchers and cultural
innovation workers (overseas). The only images being efficiently
projected seem to be done so by governments and corporations.

2. _Know your terrain_. Von Clausewitz was a master at
using terrain for protection and for attack. So, it would seem,
we could well use that which is so close about us in the way of
more understanding. The continuing education program of clergy
is a fine beginning. It at least makes the clergyman a significate
of learning. Every attempt ought to be made to engage all church
leaders in planned learning programs including the post-doctoral
programs.

3 _Gain public opinion and follow up_. It is felt that
the single, practical imperative coming out of this brief study is
the absolute need of a communication panel in every parish. To
establish a "lectionary of communication", discern projected
images, be planners of innovations, evaluate learning programs
requires more than the talents of any one man. Pursuit of "feedback"
is signally missing in parishes and religious boards. There just
is no substitute for what marines call, "completed staff work".

Enough doors have cracked open to this student in the
last eight months to make him skeptical of what ever will be _completed_
but highly motivated to "get to work".

BIBLIOGRAPHY

BACHMANN, JOHN W., The Church In The World Of Radio-Television, New York, Association Press, 1960

BAUER, R., and RIECKEN, H., "Opinion in Relation to Personality and Social Organization," International Journal Of Opinion And Attitude Research, 1949

BEALS, RALPH A., and BRODY, LEON, The Literature Of Adult Education, New York, George Grady Press, 1941

BECKER, RICHARD W., and PARKER, EDWIN, B., "A Model for Simulation of Attitude Change Within an Individual," Paul J. Deutschmann Memorial Papers In Mass Communications Research, Cincinnati, Scripps-Howard, 1963

BERGEVIN, PAUL, And MC-KINLEY, JOHN, Design For Adult Education In The Church, Greenwich, Connecticut, Seabury Press, 1963

BERGEVIN, PAUL, MORRIS, DWIGHT, and SMITH, ROBERT M., Adult Education Procedures, Greenwich, Connecticut, Seabury Press, 1963

BERLO, DAVID K., The Process Of Communication, New York, Holt, 1960

BLISS, PERRY, Marketing And The Behavioral Sciences, Boston, Allyn and Bacon, 1963

BONTHIUS, ROBERT H., Christian Paths To Self-Acceptance, New York, King's Crown Press, 1948

BOULDING, KENNETH E., The Image, Ann Arbor, University of Michigan Press, 1959

BOYD, MALCOLM, Crisis In Communication, Garden City, New York, Doubleday and Company, 1957

BOYD, MALCOLM, The Hunger, The Thirst, New York, Morehouse-Barlow, 1964

BRUNER, JEROME S., "The Process of Education," Harvard, Cambridge, 1961

BRYSON LYMAN, Adult Education, New York, American Book Company, 1936

BRYSON, LYMAN, The Next America, New York, Harper and Bros., 1952

BUSHNELL, HORACE, Christian Nurture, Yale University Press, 1882

CANTOR, N. F., The Teacher-Learner Process, New York, Dryden Press, 1953

CAPES, MARY, Communication Or Conflict, New York, Association Press, 1960

CASTEEL, JOHN L., Spiritual Renewal Through Personal Groups, New York, Association Press, 1957

CLEMMONS, ROBERT S., Dynamics Of Christian Adult Education, Abingdon, 1958

COOK, STUART W., "Review of Recent Research Bearing on Religious and Character Formation," Religious Education, July - August, 1962

DAVISON, W., PHILLIPS, "On the Effects of Communication," Public Opinion Quarterly, Vol. 23, No. 3, Fall, 1959

DEUTSCH, KARL W., "On Communication Models In the Social Sciences," Public Opinion Quarterly, Vol. 16, 1952

DEUTSCHMANN, PAUL J., "A Model for Machine Simulation of Information and Attitude Flow," Programma Intra-Americano de Informacion Puopular, San Jose, 1962

DICHTER, ERNEST, The Strategy Of Desire, New York, Doubleday and Company, 1960

DIRKSON, C. J., KROEGER, A., and LOCKLEY, L. C., Readings In Marketing, Homewood, Illinois, Richard A. Irwin, Inc., 1963

DOUGLAS, PAUL F., The Group Workshop Way In The Church, New York, Association Press, 1958

ELLIOTT, HARRISON S., Can Religious Education Be Christian?, New York, Macmillan Co., 1940

ERNSBERGER, DAVID J., Education For Renewal, Philadelphia, Westminster Press, 1965

ESSERT, PAUL L., and SPENCE, RALPH B., Continuous Learning Through The Educative Community, Revised Draft, New York, Teacher's College, February 17, 1965

EVANS, J., CLAUDE, "Renewal in the Local Church," Christian Century, November 24, 1965

FLESCH, RUDOLF, How To Test Readability, New York, Harper, 1951

FREUD, SIGMUND, Civilization And Its Discontents, (Tr. By James Strachey) London, The Hagarth Press, 1961

GAGE, ROBERT M., The Conditions Of Learning, New York, Holt, Rinehart, and Winston, 1965

GARDNER, JOHN W., Excellence, New York, Harper Colophon, 1962

HAGERSTRAND, TORSTIN, "On Monte Carlo-Simulation of Diffusion," Paper Presented At The Office Of Naval Research — National Research Council Conference, Chicago, 1960

HALL, CALVIN S., and LINDZEY, GARDNER, Theories Of Personality, New York, John Wiley and Sons, 1960

HALL, EDWARD T., The Silent Language, New York, Doubleday and Company, 1959

HANSON, JOSEPH J., Our Church Plans For Adults, Chicago, Judson Press, 1962

HARRELL, JOHN, Teaching Is Communicating, New York, Seabury Press, 1965

HEYMOUNT, IRVING, Combat Intelligence In Modern Warfare, Harrisburg, Pennsylvania, The Stackpole Co., 1960

HILL, WINFRED F., Learning, A Survey Of Psychological Interpretations, San Francisco, California, Chandler Publishing Co., 1963

HOMANS, GEORGE C., The Human Group, New York, Harcourt, Brace and World, Inc., 1950

HOVLAND, CARL I., JANIS, IRVING L., and KELLEY, HAROLD H., Communication And Persuasion, New Haven, Yale University Press, 1963

HOWARD, JOHN A., Theory Of Buyer Behavior, Columbia University Press, (Not Yet Published)

HUDSON, WINTHROP S., The Great Tradition Of The American Churches, New York, Harper and Brothers, 1953

HYMAN, HERBERT H., WRIGHT, CHARLES R., and HOPKINS, TERENCE K., Applications Of Methods Of Evaluation, Berkeley, California, University of California, 1962

HYMAN, HERBERT, Political Socialization, Glencoe, Free Press, 1959

JERSILD, ARTHUR T., The Psychology Of Adolescence, Second Edition, New York, Macmillan Co., 1965

JOHNSTONE, JOHN W. C., Volunteers For Learning, University of Chicago, 1963

KHOOYAR, HELEN, Facing Adult Problems In Christian Education, Philadelphia, Westminster Press, 1963

KIDD, J. R., How Adults Learn, Association Press, 1959

KIMBALL, and MC-LELLAN, Education And The New America, New York, Random House, 1962

KNOWLES, MALCOLM S., Informal Adult Education, Association Press, 1950

KNOX, ALAN B., and ASSOCIATES, Adult Participation, Lincoln, Nebraska, University of Nebraska, 1961

KNOX, ALAN B., and SJOGREN, DOUGLAS, "Motivation to Participate and Learn in Adult Education," Adult Education, 12:4, Summer, 1962

KRAEMER, HENDRIK, The Communication Of The Christian Faith, Philadelphia, Westminster Press, 1956

LASSWELL, HAROLD D., The Future Of Political Science, New York, Atherton, 1963

LEVINE, DAVID (Ed.) Nebraska Symposium On Motivation, 1965, Lincoln, Nebraska, University of Nebraska, 1965

LEWIN, KURT, and GRABBE, PAUL, "Conduct, Knowledge, and Acceptance of New Values," Journal of Social Issues, 1:53-54, August, 1945

LEWIN, KURT, Resolving Social Conflicts, New York, Harper and Bros., 1948

LIPSET, S. M., and WOLIN, S. S., The Berkeley Student, Garden City, New York, Doubleday and Company, 1965

LITTLE, LAWRENCE C., A Layman's Appraisal Of Christian Adult Education, University of Pittsburgh, 1964

LITTLE, LAWRENCE C., Guidelines For The Development Of Christian Education Curricula For Adults, University of Pittsburgh, 1961

LITTLE, LAWRENCE C., Wider Horizons In Christian Adult Education, University of Pittsburgh, 1962

LYNCH, WILLIAM S. J., The Image Industries, New York, Sheed and Ward, Inc., 1959

LYNN, ROBERT W., Protestant Strategies In Education, New York, Association Press, 1959

MACMILLAN, MALCOLM, The Catholic Church And Adult Education, Catholic University, 1935

MACOBY, ELEANOR E., NEWCOMB, THEODORE M., and HARTLEY, EUGENE L., Readings In Social Psychology, New York, Henry Holt and Co., 1958

MASLOW, A. H., Motivation And Personality, New York, Harper and Bros., 1954

MAVES, PAUL B., Understanding Ourselves As Adults, New York, Abingdon Press, 1959

MCLUHAN, MARSHALL, Understanding Media, New York, McGraw-Hill, 1964

MINEAR, PAUL S., "Horizons of Christian Community," St. Louis, Missouri, Bethany, 1959

MONTROSS, LYNN, War Through The Ages, New York, Harper and Bros., 1960

MURRAY, EDWARD J., Motivation And Emotion, Englewood Cliffs, New Jersey, Prentice-Hall, Inc., 1964

NELSON, C. E., "Criteria for Judging the Quality of Christian Education for Adults," in Wider Horizons In Christian Adult Education, LITTLE, L. C., (Ed.), University of Pittsburgh Press, 1962

NELSON, C. E., "Toward Better Methods of Communicating the Gospel" in Charting The Future Course Of Christian Adult Education In America, LITTLE, L. C., (Ed.), University of Pittsburgh Press, 1958

NIDA, EUGENE A., Message And Mission, New York, Harper and Bros., 1960

NIEBUHR, H., RICHARD, Christ And Culture, New York, Harper and Bros, 1951

OSGOOD, CHARLES E., SUCI, GEORGE J., and TANNENBAUM, PERCY H., The Measurement Of Meaning, Urbana, Illinois, University of Illinois Press, 1957

OVERSTREET, H. A., The Mature Mind, New York, W. W. Norton, Inc., 1959

PIAGET, JEAN, The Moral Judgments Of The Child, Glencoe, The Free Press, 1949

READ, DAVID H. C., The Communication Of The Gospel, London, SCM Press, 1952.

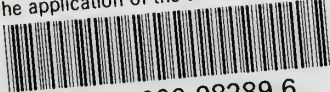REEDER, WILLIAM O., Variations On A Theme By Barnard, Syracuse, 1959

REINHART, BRUCE, The Institutional Nature Of Adult Christian Education, Philadelphia, Westminster Press, 1962

RICHARDSON, LEON J., Arrows And Driftwood, University of California Press, 1935

ROGERS, EVERETT, M., Diffusion Of Innovations, New York, Free Press of Glencoe, 1964

RUESCH, JURGEN and KEES, WELDON, Nonverbal Communication, University of California Press, 1956

SCHRAMM, WILBUR, Responsibility In Mass Communication, New York, Harper and Bros., 1957

SCHRAMM, WILBUR, The Process And Effects Of Mass Communication, Urbana, Illinois, University of Illinois Press, 1955

SCHRAMM, WILBUR, The Science Of Human Communication, New York, Basic Books, 1963

SELLERS, JAMES E., The Outsider And The Word Of God, New York, Abingdon, 1961

SHEATS, JANE, SPENCE, Adult Education, New York, Dryden Press, 1954

SHERRILL, LEWIS J., The Gift Of Power, New York, Macmillan Co., 1955

SIMMONS, W. R., Profiles Of The Millions, Fourth Edition, New York, News Syndicate Company, 1965

SITTLER, JOSEPH, "What Are The Mass Media Doing to Religion," Essay for Study Commission of NCCUSA, 1958

SMITH, H., SHELTIN, Faith And Nurture, New York, Scribners, 1941

STOODY, RALPH, Handbook Of Church Public Relations, New York, Abingdon, 1959

TEEVAN, RICHARD C., and BIRNEY, ROBERT C., Theories Of Motivation In Learning, Princeton, New Jersey, D., Van Nostrand Co., 1964

TEEVAN, RICHARD C., and BIRNEY, ROBERT C., Theories Of Motivation In Personality And Social Psychology, Princeton, New Jersey, D. Van Nostrand Co., 1964

TOMKINS, SILVAN, and MESSICK, SAMUEL, Computer Simulation Of Personality, New York, John Wiley and Sons, 1963

..L.1, MA.Y .., Learning And Roles Of The Teacher, (UTS, Copyright)

VC. CLAUSEWITZ, CARL, Principles Of War, Harrisburg, Stackpole, 1960

.E.WER, GEORGE W., God's Colony In Man's World, New York, Abingdon,
1.7.9

.BBL., GEORGE W., The Congregation In Mission, New York, Abingdon,
1964

.BBER, GEORGE W., "Witness and Service in East Harlem," International
Review of Missions, Vol. LIV, No. 26, October, 1965

WITTICH, W. A., Audiovisual Materials: Their Nature And Use, Third
Edition, New York, Harper and Row, 1962

WOLSELEY, ROLAND E., Writing For The Religious Market, New York,
Association Press, 1956

YOUNG, PAULINE V., Scientific Social Surveys And Research, New York,
Prentice-Hall, Inc., 1949

ZEIGLER, EARL F., Toward Understanding Adults, Philadelphia,
Westminster Press, 1934